

# THE EASTERN CHURCHES QUARTERLY

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## CONTENTS

	<i>pages</i>
RITES AND CEREMONIES OF THE COPTIC CHURCH—I <i>Dr. O. H. E. H-Burmester</i>	373
DEVOTION TO OUR LADY IN THE COPTIC CHURCH <i>Amba Alexander, Bishop of Assiout</i>	404
THE TIARA OF THE PATRIARCH OF ALEXANDRIA <i>D. C. McPherson</i>	409
SOME NOTES ON EGYPTIAN CHRISTIANS	412
SAINT PACHOMIUS AND HIS SIXTEENTH CENTENARY	425
NEWS AND COMMENTS	433
OBITUARY	434
LETTERS TO THE EDITOR	435
REVIEW OF REVIEWS	438
RECENT PUBLICATIONS	442

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## rites and ceremonies of the COPTIC CHURCH

(PART I)

### FOREWORD

IN presenting this series of articles to readers of the EASTERN CHURCHES QUARTERLY, the writer has endeavoured to give as exact a description as possible of the various rites and ceremonies of the Egyptian Church as practised at the present day. In the case of liturgical objects and vestments, illustrations have been given, where possible, as it was felt that these would give the reader a much clearer conception of them than could be obtained from a verbal description only.

In this first article the history of the Egyptian (Coptic) Church is briefly sketched. This is followed by a short description of the Coptic language together with a list of the letters used throughout these articles for transliterating Coptic and Arabic words. Then follows a detailed description of the interior arrangement of modern Coptic churches, including a plan for which the writer is indebted to Shukrî Ef. 'Iryân, Egyptian Government draughtsman. A Synopsis is then given of the Service of the Evening and Morning Offering of Incense. A description of the Canonical Hours which precede these two Services will be given in a later article. The present part ends with a selected bibliography which will assist the reader who may wish to consult original texts.



In conclusion the writer wishes to acknowledge his indebtedness to the kindness and generosity of the late Marcus Simaika Pasha, Founder and Director of the Coptic Museum, Old Cairo, who had photographs made of the various liturgical objects illustrated in this article. To his friend Yassâ 'Abd al-Masih, librarian of the Coptic Museum and a deacon of the Coptic Church, the writer extends his best thanks for the care and trouble taken by him in supplying accurate information on various liturgical matters. Finally, the writer wishes to express his gratitude to his very dear friend, the Hieromonk Dawûd al-Maqârî, for his valuable assistance with regard to the interpretation of the rubrics dealing with the priest's part in the various services of the Coptic Church.

Castle of Babylon,  
Old Cairo.

O. H. E. HADJI-BURMESTER.

A.D. 4th May 1946=A.M. Pharmouthi 26th, 1662

### THE COPTIC CHURCH

The term *Copt* is nothing else than an Arabic corruption of the Greek word αἰγύπτιος=Egyptian, i.e. the initial diphthong αι and the adjectival ending ιος have been dropped, leaving γυπτ (gypt) which became in Arabic Qibt, the q having a strong guttural k sound, and the b replacing the letter p which does not exist in the Arabic alphabet. Thus, when we speak of the Coptic Church, we mean simply the Egyptian Church which was founded according to tradition by Saint Mark the Evangelist, and after the Council of Chalcedon, adhered to the doctrine of monophysitism.

The history of the Egyptian Church is both glorious and tragic; glorious in the number of its Saints and Doctors of the Church, such as Clement, the famous head of the great Catechetical School of Alexandria, Athanasius the Isapostolic, Peter the Martyr and Cyril of Alexandria, and in its great army of martyrs who laid down their lives for Christ during the great pagan persecutions, but tragic in that by its adherence to monophysitism it caused a rift in Christian Unity, the consequences of which were later reflected in the harsh measures meted out to the native population by Byzantine officials in Egypt and by the cutting off of any possibility of help and support from the rest of Christendom when Egypt was conquered by the Arabs in A.D. 641.

There is, however, probably no other branch of Christ's Church which has had to endure such severe trials, temptations and persecutions as the Egyptian one, yet, in spite of all these things, there were found those who remained faithful and preserved the Faith even in the darkest hours, in the fair land of Egypt which was blessed by the presence of the Child and His Mother and the old man Joseph to whom it gave shelter when they fled from the wrath of Herod.

In the fifth century the Church was torn by controversies which had far-reaching consequences as regards the Egyptian Church. In his erroneous teaching Nestorius used language which implied two persons in Christ, and by the stress which he laid on the human nature φύσις (*physis*) he practically taught that there was a man Jesus united with the divine Person, the Word of God, and by the use of the word *physis* (nature) he was making the word the equivalent of the word ὑπόστασις (*hypostasis*), or person. Now St. Cyril of Alexandria in his correspondence with Nestorius and others accepted the sense of the word *physis* to which Nestorius gave the meaning of "person," and used the word himself with this signification. For example, he speaks of "one physis of the Word of God, incarnate"),<sup>1</sup> where he clearly means "one person." That this is the sense in which he uses *physis* is beyond doubt, for sometimes in the same formula he uses *hypostasis* in place of *physis*,<sup>2</sup> and elsewhere he uses *hypostasis* and πρόσωπον (*prosōpon*), or person, as synonyms.<sup>3</sup> This improper use of the word *physis* was to have fatal consequences, for in the Definition of Faith, agreed upon at the Council of Chalcedon (A.D. 451) the word *physis* was used in its true meaning of *nature*, when stating that "our Lord is to be acknowledged in two natures (*physis*), without confusion, unchangeably, indivisibly, and inseparably." Now if this strictly accurate sense of the word *physis* be applied to the word *physis* in St. Cyril's writings, it can turn a perfectly

<sup>1</sup> Cf. ad Reginas I, ix ἀλλὰ μίαν φύσιν τοῦ Θεοῦ Λόγου σεσαρκωμένην (P.G. 76, p. 1212). Note, however, that this identical phrase occurs in a work *De Incarn. Verbi Dei* which was accepted by St. Cyril as St. Athanasius', but which is now regarded as one of the many Apollinarian forgeries circulated under the names of Athanasius, Gregory Thaumaturgus, etc. (Cf. T. H. BINDLEY, *The Ecumenical Documents of the Faith*, London 1899, p. 140.)

<sup>2</sup> Cf. *Epist. III ad Nest.* ὑποστάσει μὲν τῇ τοῦ Λόγου σεσαρκωμένην in T. H. BINDLEY, op. cit. p. 128, and especially the note on p. 140.

<sup>3</sup> Cf. the Fourth Anathema of the *Epist. III ad Nest.* Εἰ τις προσώποις δυσὶν ἡγουν ὑποστάσει τὰς τε ἐν τοῖς εὐαγγελικοῖς καὶ ἀποστολικοῖς συγγράμμασι κ. τ. λ. in T. H. BINDLEY, op. cit. p. 131.



sound statement of his into an expression of pure monophysitism. Unhappily for Christian unity, the Copts under their patriarch Dioscoros understood from St. Cyril's statement "one Person (*physis*) of the Word of God, incarnate" that he meant "one Nature (*physis*) of the Word of God, incarnate," and, consequently, they refused, out of loyalty to his memory, to accept the Definition of Faith as set forth by the Council of Chalcedon. Thereby they were committed to a form of monophysitism without intending it, though not to that form of monophysitism as taught by Eutyches whom, indeed, they condemn. At the Council of Chalcedon their patriarch Dioscoros was condemned and deposed, though, be it noted, not for heresy, but "because he had disobeyed the canons of the holy fathers and, though thrice summoned, according to canonical procedure, had refused to obey."

From this time onward till the conquest of Egypt by the Moslems in A.D. 641, severe repressive measures were taken against the Monophysite Church by the Byzantine Court. In place of the patriarch Dioscoros the Byzantines elected a patriarch of Alexandria who acknowledged the decrees of the Council of Chalcedon; whilst on their side the native Egyptians elected also a patriarch of the same See who held the views of Dioscoros. Thus it came about that two lines of patriarchs of Alexandria arose, and this persists even to this day.

Such then is a very brief sketch of the beginnings and the early centuries of the Egyptian Church. From the time of the Arab Conquest of Egypt, A.D. 641, up to the beginning of the nineteenth century, the Copts were a race despised by the Moslem rulers of their country, and subjected to every possible indignity, a ready prey to every rapacious governor, and, in a word, were the outcasts of society. Small wonder is it, then, that when persecution raged fiercest, the hearts of many failed them, and they exchanged their wretched condition for one of honour, position, and often of wealth by renouncing the Faith and embracing al-Islâm, and, thereby, as a Coptic historian puts it, passed from life to death.<sup>1</sup> How great, indeed, should be our admiration of those who by their constancy endured to the end, and handed down to their posterity that priceless heritage, the Christian

<sup>1</sup> Cf. the biography of the patriarch of Alexandria, Cosmas II, A.D. 851, in *History of the Patriarchs of the Egyptian Church*, Vol. II, Part i, p. 12, by Yassâ 'Abd al-Mas'h and O. H. E. Burmester.

Faith and Sacraments, and a Tradition in which are enshrined customs dating back to very early times.

### THE COPTIC LANGUAGE

The liturgical language of the Coptic Church is Coptic which is the latest form of the ancient Egyptian language, the tongue of the Pharaohs. Up to the beginning of the Christian Era the Egyptian language was written in Hieroglyphics and their derivatives, Hieratic and Demotic. For this reason Coptic is of the greatest importance for the study of Ancient Egyptian. The Coptic alphabet employs all the characters of the Greek alphabet and has, in addition, seven letters which were taken over from the Demotic to express sounds that do not occur in Greek. These letters are:  $\omega$  sh,  $\gamma$  f,  $\zeta$  h,  $\xi$  h,  $\pi$  j,  $\sigma$  sh,  $\tau$  ti. There are four dialects in Coptic; Sa'idic, Bohairic, Fayyûmic and Akhmîmic, Sa'idic and Bohairic being the most important. Coptic was the ordinary tongue of the Egyptians down to the time of the Muslim conquest of Egypt in the seventh century, after which date it was gradually supplanted by Arabic, till at length in the seventeenth century it died out altogether.<sup>1</sup> Since the last half century there has been a movement among the Copts to revive as a spoken language the tongue of their ancestors. In the eleventh century Bohairic became the official language of the Coptic Church, and it is this dialect of Coptic that is used today as the liturgical language of the Church of Egypt. Liturgical books are practically all bilingual, that is, they have the Coptic text with an Arabic translation written in parallel columns.

The system of transliteration of Coptic and Arabic words adopted in the present article is set out below. It should be noted, however, that in the case of Coptic the transliterated forms do not necessarily represent the phonetic values of the Coptic characters. For example,  $\beta$  and  $\Delta$  have the sound of *v* and *th* (as in *they*), as in Modern Greek.  $\chi$  has the sound of *k*, except before the vowels  $\epsilon$ ,  $\eta$ ,  $\iota$  when it is sounded as *sh* (as in *shall*).  $\psi$  has the same sound as the Arabic  $\text{ش}$  i.e. like *ch* in the Scotch *loch*.  $\varphi$  has the sound of *g* as in *gate*, except before the vowels  $\epsilon$ ,  $\eta$ ,  $\iota$  when it is sounded like the French *j* as in *joli*.  $\sigma$  has the sound of

<sup>1</sup> Cf. the important article by Jean Simon, S.J. "L'aire et la durée des dialectes coptes" in *Actes du Quatrième Congrès International de Linguistes*, Copenhagen, 1936 (3—Communication du P. Jean Simon).



*ch* as in the word *church*. It must be understood that there are exceptions to these phonetic values, especially in the villages of Upper Egypt.

The system of transliteration adopted, in the present article, for the characters of the Coptic and Arabic alphabets, denotes their corresponding Latin characters, but not necessarily their phonetic values.

Coptic. Δ a, Β b, Γ g, Δ d, Ε e, Ζ z, Η ê, Θ th, Ι i, Χ k, Λ l, U m, Ν n, Ξ x, Ο o, Π p, Ρ r, Σ s, Τ t, Υ u, Φ ph, Ψ kh, Ψ ps, Ω ô, ϣ sh, ϥ f, ϧ h, ϩ h, Ϫ j, ϫ sh, ϯ ti.

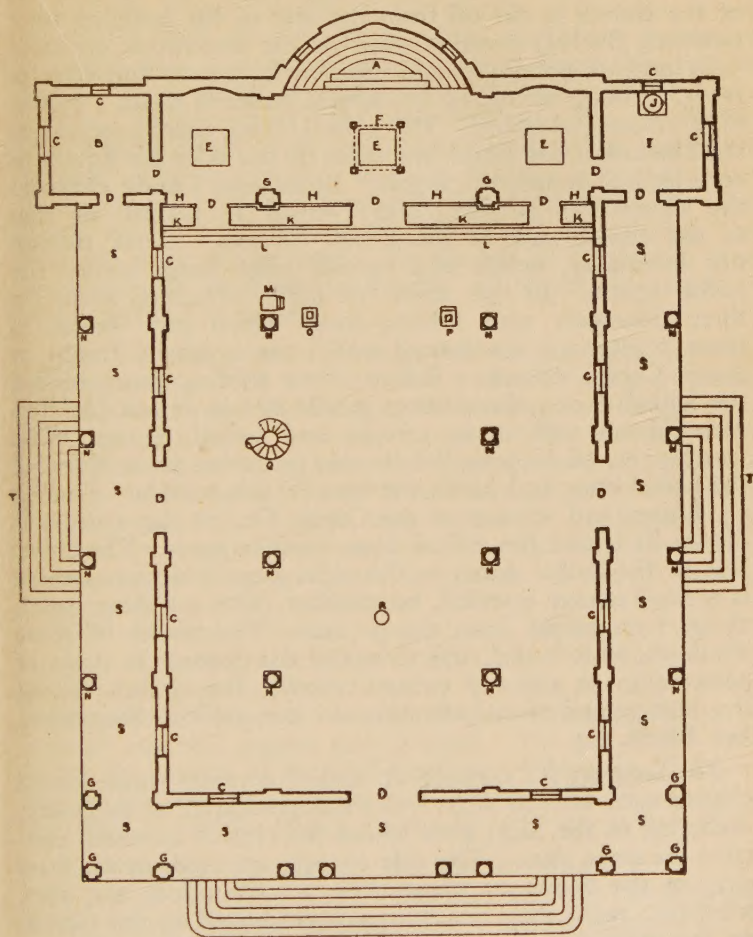
Arabic. ا â, ب b, ت t, ث th, ج g, ح h, خ kh, د d, ذ dh, ر r, ز z, س s, ش sh, ص s, ض d, ط t, ظ z, ع<sup>h</sup>, غ gh, ف f, ق q, ك k, ل l, م m, ن n, ه (ة) h, و w, ي y, و (as vowel) û, ي (as vowel) î, — a, — i, — u, — (hamza) '.

#### REFERENCES TO PLAN (opposite)

- A. Tribune with seats for the officiating clergy. The episcopal throne with niche behind it is no longer used.
- B. Sacristy.
- C. Windows.
- D. Folding-doors.
- E. Altar.
- F. Domed canopy supported on four pillars.
- G. Massive stone supports.
- H. Haikal-screen (eikonostasis).
- I. Baptistery.
- J. Font.
- K. Balustrade.
- L. Steps.
- M. Episcopal throne.
- N. Pillars.
- O. Lectern for the Lessons read in Coptic.
- P. Lectern for the Lessons read in Arabic.
- Q. Pulpit supported on a single column with spiral stairway.
- R. Position of the Lakanê Tank (movable).
- S. Aisles in which there is a place reserved for women. Men and women may sit together in the southern part of the church.
- T. Steps up to the entrances of the church. The western entrance is the one in general use.



PLAN OF A MODERN COPTIC CHURCH



اشرفى عزىكان

SHOKRY ERIAN

THE CHURCH

*The Church* (C. ἐκκλησία ; A. kanîsah, biy'at)<sup>1</sup> is divided into four parts, the sanctuary, the choir, the nave and the narthex. A row of columns distributed round the three

<sup>1</sup> C=Coptic ; where the name is given in Greek, it must be understood that this is the form in common use. A=Arabic.

sides of the nave forms north and south aisles and makes a narthex or returned aisle at the west end. The eastern end of the church is cut off from the rest of the building by a sanctuary (haikal) screen of solid opaque woodwork, enriched with intricate arabesques and inlaid with crosses and stars of ivory. Along the top of this screen, which is about 3 metres high, are ranged eikons. The central eikon, usually represents the Theotokos and Child, and those on the sides the figures of apostles and sometimes angels. In modern Coptic churches the decoration of the haikal screen is similar to that of the eikonostasis of the Greek Church. Often, though not invariably, lamps and ostrich eggs hang before the haikal screen. In this screen (A. ḥigâb ul-haikal) there are three doorways with folding-doors which give access to three contiguous sanctuaries which are normally found in every Coptic church. Before these folding-doors, called the haikal doors, there hangs a silk curtain or veil (A. sitr) embroidered with texts, crosses and sacred figures. The worshipper, on entering the church, prostrates himself before the haikal door and kisses the hem of this curtain. During the liturgy and services of the Coptic Church this curtain is drawn back and the haikal door remains open. On either side of the haikal doors in the older Coptic churches there is a small square opening, or window, with a sliding panel, about 1.50 metres from the ground. The object of these windows, so it is said, was to enable the deacons in times of persecution to see any enemy entering the church during the liturgy and thus have time to conceal the Sacrament. See Plates 1-3.

*The Sanctuary* (C. erphei; A. haikal) contains three domed chapels each with its altar. The middle chapel, or sanctuary, dedicated to the Saint after whom the church is called, contains the main altar. The side chapels are used on the feast days of the Saints to whom they are dedicated, and also, whenever more than one liturgy is celebrated in the church on the same day, since according to the law of the Eastern Church an altar may not be used more than once a day for the liturgy. Behind the main altar, especially, there is always a tribune with a throne for the bishop and seats for the officiating clergy. In a round-headed niche behind this throne there often hangs a *perpetual lamp* (A. qandil ash-sharq, qandil ash-sharqiyah). Nowadays, this episcopal throne is no longer used.



*The Choir* (C. χορός; A. khûrus), measured from east to west, is seldom more than 3.60 metres deep, and extends across the whole breadth of the church. Formerly, it was separated from the nave by a screen which was sometimes adorned with a series of eikons ranged along the top, the central eikon being generally a representation of the Crucifixion. This screen had the same doorways, though without the folding-doors, and the square windows as the haikal screen. The only church in Cairo that has now this screen is the church of Abû's-Saifain (St. Mercurius). In the choir there are two lecterns (sometimes fixed), one facing east and the other facing west. To the left of the lectern there stands a tall standard candlestick on which the censer is hung when not in use.

*The Nave* (C. ναός; A. ṣaḥn ul-kanîsah) was formerly divided into a men's section and a women's section by means of lattice screens. Nowadays, these screens no longer exist. The northern aisle, however, is reserved for women, whilst in the southern aisle men and women may sit together. The *pulpit* (C. ἄμβων; A. anbil) which is placed at the north-east corner of the nave is supported on a single pillar and reached by a spiral staircase. In the older Coptic churches there are some magnificent specimens of marble pulpits supported on many pillars, see Plates 4-5. At the lower end of the nave there is situated the *Mandatum Tank* (C. λεκάνη; A. laqân) which in the older churches consists of a shallow rectangular basin, about 60 cm. long by 30 cm. wide, sunk in the floor. In modern Coptic churches, however, a small movable copper tank is used. The use of this tank is for the service of the foot-washing on Maundy Thursday and on the feast of SS. Peter and Paul, and for the service of the Blessing of the Water on the feast of the Epiphany.

*The Narthex* (C. νάρθηξ; A. duksâr [from ? the Gk. δοξάριον]) in the older Coptic churches contains the *Epiphany Tank*, a deep oblong basin, about 2 metres deep by 2, 75 metres long by 2, 25 metres wide, sunk in the floor, and nowadays boarded over. Formerly, it was used for the service of the Blessing of the Water on the feast of the Epiphany.

*The Baptistry* (C. mantiôms, κολυμβήθρα; A. makân ul-ma'mūdiyah) in modern churches is situated at the upper end of the northern aisle. The *Font* is a deep circular basin supported on columns and set in a niche which has an eikon

or fresco painting of our Lord's Baptism in the Jordan by St. John the Baptist. See Plate 6.

*The Sacristy* (A. Khizânah) in modern churches is situated at the upper end of the southern aisle.

*The Altar* (C. manershôoushi [place of sacrifice], θυσιαστήριον; A. madhbah) is invariably detached and stands clear in the middle of its chapel or sanctuary. It rests on the level of the floor and is not elevated on a step or platform. The sanctuary or haikal is, however, always raised by at least one step above the level of the choir. The altar is a four-sided mass of brickwork or stonework, sometimes hollow, sometimes nearly solid throughout, and covered over with plaster. It approaches nearly to a cubical shape. The structure of the top does not differ from that of the side walls but contains, however, an oblong rectangular sinking about 2.5 cm. deep in which is loosely fitted the *Altar-board* (C. nagis [corruption of ? πλάξ] enshe; A. al-lawh ul-khashab), a plain piece of wood carved with the device of a cross in the centre and Α above and Ω below this; IH XP YC ΘC are carved at the four corners. It is consecrated with myron (chrism) by the bishop. The chalice and paten stand, therefore, upon a wooden basis at the liturgy. In the eastward side of every Coptic altar there is a *Cavity* (C. θάλασσα; A. bahr). It is not known what was the original purpose of this cavity, though it may very likely have been, as A. J. Butler<sup>1</sup> suggests, for containing relics. In times of persecution it is said to have been used for concealing the Sacrament, when a sudden attack was made on the church during the celebration of the liturgy. In the service for the Consecration of New Fonts<sup>2</sup> the rubrics state that the pitchers of water used for the ceremonial washing of the font shall afterwards be broken, and the pieces together with any water that remains over shall be thrown into the "Thalassa," unless they are buried in the church. Over every Coptic altar there is a lofty canopy or baldacchino resting on four columns. This canopy is generally of wood, though sometimes upheld by stone pillars. Beneath the dome of the canopy there is usually a painting of Christ with the Cherubim and the Seraphim and emblematic figures. The coverings of a Coptic altar are: (a) a tightly-fitting case of linen or

<sup>1</sup> A. J. BUTLER, *The Ancient Coptic Churches of Egypt*, Oxford, 1884, Vol. II, p. 12.

<sup>2</sup> Cf. my article "Two Services of the Coptic Church attributed to Peter, bishop of Behnesâ" in *Le Muséon*, Vol. XLV, p. 252.



cotton (A. kuswat ul-madhbah), sometimes dyed a dim colour. This covering reaches to the ground, entirely concealing the fabric of the altar; (b) a second covering of red silk covering the whole fabric of the altar, and having on each side an embroidered cross. It measures about 1.50 metres long by 1.10 metres high by 1.20 metres wide; (c) a white linen cloth which is placed on the table of the altar and hangs down about 15 cm. on all the four sides. This fringe is often made of lace, see Plate 8. At each of the four corners of the altar there is a candlestick. The two at the front part of the altar are often shorter than the two at the back part. Apart from the *Ark*, only the *Gospel Book* and a *Hand-Cross* and the *Incense-box* are allowed to rest upon the altar. See Plates 7-9.

### LITURGICAL VEILS

*The Paten Veil* (C. mappa<sup>1</sup>; A. lifâfah) is made of silk and is usually of red colour. It is either square or round in shape and generally has a cross embroidered in its centre. It measures about 42 cm. by 42 cm.

*The Chalice Veil* (C. mappa<sup>1</sup>; A. lifâfah) is made of silk and is usually of red colour. It is either square or round in shape and generally has a cross embroidered in its centre. It measures about 42 cm. by 42 cm.

*The Paten and Chalice Veil* (C. προσφέρειν; A. Ibrûsfârîn) is made of silk and is usually of red or white colour. It is rectangular in shape and has a cross embroidered in its centre. Round its edges floral designs are embroidered. It measures 1.80 metres by 1.30 metres. See Plate 9.<sup>2</sup>

*The Mats* (C. shentô; A. lifâfah) are usually circular in shape and have a diameter of 25 cm. They are, however, sometimes square in shape. Their colour may be red, pink, white or green, but not black. They usually have a cross embroidered in their centre. Round their edges there is often a fringe of gold threads. Their main use at the liturgy is as follows: (1) At certain places in the service the priest places a mat upon each hand and then raises both hands. (2) At the beginning of the service, when the priest has placed the prepared Oblation on the altar and set over it the three veils, he puts a mat on the veil called "Prospherein." (3) At certain places in the service the priest places some of the

<sup>1</sup> A Punic word.

<sup>2</sup> For Plates 10-34, see forthcoming parts of this article.

mats on the altar to the right and to the left of him. (4) At the beginning of the service, when the circuit round the altar is made, the deacon wraps the cruet of wine in a mat, and the priest wraps the "Lamb" in a mat. (5) These mats are used on certain occasions by the priest for holding incense which he places in the censer. (6) Every communicant is given one of these mats (the property of the church) to cover his or her mouth after the reception of the Holy Communion. See Plates 8-9. Another mat is placed on the *Qurban Basket*, and on it (see Plate 33) are laid the loaves which are then covered by a second mat (see Plate 34).

#### LITURGICAL VESSELS AND INSTRUMENTS

*Chalice* (C. αφοτ, ποτήριον; A. kâs). As a rule the bowl is small and nearly straight-sided, about 10 cm. in diameter. The stem which is long, about 28 cm., has a knob about two-thirds of the way down, and the base is circular. Round the base there is usually a donative inscription. The chalice is normally made of silver. See Plate 10.

*Paten* (C. δίσκος; A. şîîyah). A flat circular dish, about 23 cm. in diameter, the edge of which is turned up. It has a depth of about 3.5 cm. The paten which is normally made of silver has no foot. See Plate 11.

*Asterisk* (C. ἀστήρ; A. qubbah). This consists of two half-hoops of metal crossed at right angles and rivetted together. It is placed over the paten to prevent the veil from touching the oblation. Its height is about 13 cm. See Plate 12.

*Spoon* (C. κοχλιάριον, μυστήρ; A. mil'aqah, mistîr). It has a straight handle on which there is often a donative inscription. Its length is about 19 cm. The spoon is used for administering the Precious Blood to priests, and when it is administered separately to the laity. See Plate 13.

*Ark* (C. κιβωτός, thiokeli<sup>1</sup>; A. tâbût, kursî'l-kâs). A box cubical in form, about 28 cm. in height and 25 cm. in width, with a round hole at the top. The sides have paintings on them, the usual subjects being the Last Supper, the Virgin Mary, an Angel, the Saint to whom the church is dedicated. After the Chalice has been prepared at the beginning of the liturgy, it is placed in the Ark and remains there till the time of the Communion. See Plates 7-8.

<sup>1</sup> An interesting sixteenth century Ark is described by Georg Graf in his article "Ein Alter Kelchthron in der Kirche Abu Sefen" in the *Bulletin de la Société d'Archéologie Copte*, t. IV, pp. 29-36.



*Gospel Book* (C. εὐαγγέλιον; A. ingîl). This consists of a textus case, sometimes of silver, in which is enclosed a copy of a Gospel, usually, it seems, that according to St. John. This textus case is embossed and has a donative inscription. It measures about 16 by 13 cm., and usually has a representation of the Virgin and Child on one side and a Cross on the other side. It remains always upon the altar, except at the reading of the Gospel in the services, and at the conclusion of the Evening Offering of Incense, when it is held by the priest for the congregation to kiss. There is another *Gospel Book* which is used only on two occasions, namely, at the Marriage Service, when it is placed on a table set in front of the contracting parties, and on Good Friday. It consists of an empty wooden case covered all over with plates of metal nailed tightly down. The outer case is generally of silver which is embossed with Coptic texts,<sup>1</sup> floral designs and a Cross in the centre. It normally measures about 27 by 19 cm. When not in use it is kept in the sacristy.

*Manual Cross* (C. σταυρός; A. şalıb yad). This is used for giving blessings during the services by the patriarch, bishops and priests. When not in use, it rests always upon the altar. It is usually of silver or bronze, and measures about 26 cm. in length by 10 cm. in width. Sometimes there is a figure of our Lord engraved upon it. See Plate 16. There is also a small Cross which is used in the Coptic Church on one occasion in the year, namely, on Good Friday. This Cross is of wood inlaid with mother-of-pearl, and is about 30 cm. in length. At the Good Friday service it is placed on an eikon depicting the Burial of our Lord, together with roses.

*Altar Lights* (C. κηρίον, molh; A. sham'). There are four candlesticks on a Coptic altar, one at each corner of the altar. See Plates 7 and 9. Often the two candlesticks on the western corners of the altar are shorter than the two on the eastern corners. The Canons of the Coptic Church direct that two candles must always be lit on the altar during the celebration of the liturgy. Some churches use only two candles on the altar. The candles used on the altar are generally of pure beeswax.

<sup>1</sup> On the front of these textus cases there is usually written "The beginning of the Gospel of Jesus Christ the Son of God," and on the back, "In the beginning was the Word and the Word was with God."

*Censer* (C. shourê; A. migmarah). This is usually of silver. Its bowl has a diameter of about 12 cm. and the chains measure about 54 cm. Little bells are often attached to the chains. Round the rim of the bowl there is often a donative inscription. See Plate 17.

*Incense-box* (C. emshir; A. huq ul-bakhûr). This is usually of silver. It measures about 16 cm. long by 11 cm. wide by 8 cm. high. There are also examples of carved wooden incense-boxes.

*Fan* (C. ῥιπίδιον; A. mirwahah). This is sometimes used in Coptic churches to prevent flies and insects from coming near the Chalice during the liturgy. The *Fan* shown in Plate 14 has ostrich feathers and a wooden handle.

*Cruet* (A. qârûrah) for holding the Eucharistic wine is made of glass.

*Ewer* (A. ibriq) for holding water is made of clay.

*Basin and Ewer* (A. at-tisht wa 'l-ibrîq). These are for washing the priest's hands at the liturgy. They are sometimes of silver or bronze, but more often the basin is a tin bowl and the ewer a pitcher of clay. The basin generally rests on a wooden stand at the north side of the altar.

*Cruets* (A. qawârîr) of glass are used to hold the Myron (Chrism), the Oil called Kallieleaion (C. Galileon) and the Oil for the Sick. The cruet for the Myron should, however, be covered with tin. These cruets are kept in the sacristy.

*Artophorion* (A. huq ul-munâwalah, huq udh-dhakhîrah). This is a vessel of silver, circular in shape and having a cover which measures about 6 cm. in diameter. Its height is about 6 cm. It is used for conveying the Precious Body moistened with a few drops of the Precious Blood to the sick and to prisoners and to all who cannot attend the liturgy and who wish to communicate.

*Qurban Basket* (C. κανοῦν; A. ṭabaq ul-qurbân, sallat ul-qurbân). A small basket made of palm leaves (A. sa'af) in which are placed three or five Eucharistic loaves, one of which is chosen by the priest for the liturgy. The remaining unconsecrated loaves are cut up and placed in this basket for distribution to the Faithful at the end of the liturgy. See Plate 31.

*Lecterns* (C. ἐπαγγελία; A. mangiliyah, qarrâyah). Two lecterns stand in the choir of every Coptic church, one at the north side and another at the south side of the haikal



doors. The former which faces east is used for reading the lessons in Coptic, and the latter which faces west is for reading the lessons in Arabic. These lecterns which are of carved wood are either movable or fixed. They measure about 1.60 metres high by 60 cm. wide, and are furnished with a sloping book-rest. The lower part is generally made as a cupboard to contain the books used in the services, and the upper part is sometimes open, showing only the four corner posts. These lecterns are often adorned with geometrical designs and inlaid with ivory carvings. A covering of red or white silk is sometimes placed on the lectern in such wise that it covers the sloping desk and hangs half way down the front. See Plate 1.

*Candelabrum* (C. λυχνία; A. manârah). This is usually of bronze and stands at the left of the person reading at the lectern. It is about 2 metres high. In the circular plate beneath the pricket there is a hook on which the censer is usually hung when not in use. See Plate 1.

*Lamps* (C. hêbs; A. qandil [through the Gk. κανδήλι]). These are of silver or bronze and are fitted with glasses of white, red, blue or green colour. In some of the older churches the lamps have the form of a bell-shaped cup or rimmed bowl and are made of white glass. They are suspended by metal chains. Often, though not invariably, lamps are hung before the haikal screen. There is, however, always a lamp hanging in the niche behind the bishop's throne (now not used) in the Tribune. Before certain eikons a lamp is always hung.

*Ostrich Eggs* (A. baid un-na'âm). Hollow ostrich eggs attached to chains are often hung between the lamps before the haikal screen.

*Triangle* (A. muthallath). A metal rod in the form of a triangle open at one angle and sounded by striking with a metal rod. The Triangle is held by a string (A. dûbârah) attached to the top.

*Cymbals* (A. duff). Concave metal plates of about 18 cm. in diameter. A string is attached to the upper plate. Both *Triangle* and *Cymbals* are used solely as part of the musical accompaniment of certain chants in the Coptic services.

*Marriage-diadems* (C. khlom; A. akâlîl). These are coronets of silver or silver-gilt with designs in repoussé. At either end there is a ring through which a ribbon is passed

to attach the diadem to head of the wearer. The length of these Marriage-diadems is about 15 cm. They usually have the following text in Arabic embossed upon them: "Glory to God in the highest and upon earth peace." See Plate 19.

*Haikal Veil* (C. lix, καταπέτασμα; A. sitr). A curtain hangs before the folding-doors of every haikal (sanctuary). These curtains are of red or white silk and have embroidered on them in silver thread usually a large cross, sometimes a chalice, emblematic figures, and sacred texts in Coptic and Arabic. They are drawn back during the whole time of the liturgy and the Office of the Evening and Morning Offering of Incense, with the exceptions mentioned below. On Palm Sunday and on Maundy Thursday they are drawn across the haikal-doors during the distribution of the Holy Communion. In Upper Egypt they are drawn across the haikal-doors at every liturgy (a) while the priest is vesting; (b) during the distribution of the Holy Communion, but this latter custom is now often neglected.

*Processional Cross* (C. σταυρός; A. ṣalīb ihtifālī). The Head of a Processional Cross is shown in Plate 18.

*Rosary* (A. Sibḥah). In the case of priests and laymen the Rosary consists of thirty-three beads (A. Ḥabbah, more commonly Ḥabbāyah) which are said to represent the thirty-three years of our Lord's earthly life. For monks the Rosary should consist of one hundred beads. At each bead a "Kyrie eleison" is said. For an example of a Coptic Rosary, see Plate 20, which shows a deacon holding a Rosary in his hand.

#### VESTMENTS AND INSIGNIA

*Sticharion* (C. στοιχάριον; A. tûniyah [from the Gk. (χι-ρόνιον)]. A long-sleeved, white robe reaching to the feet. It is embroidered with crosses and emblematic figures on the sleeves, breast and back. It is worn by bishops, priests, deacons, subdeacons and readers. See Plates 21 and 22.

*Amice* (C. ἐπωμίς; A. ṭailasân). This consists of a broad strip of white linen or silk embroidered with crosses and designs in colours which hangs down the back and ends upwards in a hood. It is worn only by priests. Another form of this vestment, called in Arabic *shamlah*, was worn by priests up to some years ago. The *Shamlah* was usually of white linen or silk and often had crosses embroidered upon it in gold. It also consisted of a broad strip of material



the upper end of which was twisted round the priest's head like a turban. The *Ṭailasân* is merely a conventionalised form of the *Shamlah*. For the hood of the *Ṭailasân*. See Plates 23 and 24.

*Sleeves* (C. καμάσιον; A. kummân). These are longer than the Greek cuffs, and reach up to the shoulders. They are not fastened on, or tightened, by means of silken strings, but are sewn up and closed down the side altogether. They are worn only by bishops and priests.

*Epitrachelion* (C. ἐπιτραχήλιον; A. baṭrashîl [from the Gk. ἐπιτραχήλιον], *sidrah*). This consists of a single band of material on which there are usually embroidered three crosses down the front and two on the breast. The *Epitrachelion* worn by the patriarch and bishops often has embroidered upon it figures of the twelve Apostles. The *Epitrachelion* measures about 23 cm. wide and reaches down to the feet. The upper end has an opening through which the head is passed, so that the vestment hangs down the middle of the *Sticharion* in front. It is worn only by bishops and priests. See Plates 23 and 26-7.

*Orarion* (C. ὠράριον; A. zunnâr). This is a narrow strip of material embroidered with crosses. Worn by deacons it is passed under the right arm with the ends thrown over the left shoulder and so hanging back and front. Worn by subdeacons it is passed across the breast, under the arms, crossed on the back, drawn over the shoulders and the ends passed through the band in front. See Plates 21 and 22.

*Girdle* (C. ζωνάριον; A. zunnâr [from the Gk. ζωνάριον], *hiyâṣah*, *minṭaqah*). This is a strip of silk material which is fastened over the *epitrachelion* round the waist. It is secured by means of a clasp (see Plate 19) attached to the ends of the girdle. It is worn only by bishops and priests. See Plates 23 and 26.

*Phelonion* (C. φελόνιον; A. burnus). This vestment is similar in appearance to the Latin cope, but, in the case of priests, without the shield-shaped ornament called the hood which is attached to the back of Latin copes. The *phelonion* of the patriarch and of bishops, however, has a real hood attached to the back. This hood (see Plate 26) is called in Coptic *Koulla* and in Arabic *Qasalah*. See Plates 23 and 26-7.

*Mitre* (C. μίτρα; A. tâg [lit. crown]). A bulbous crown resembling the Greek mitre. It is worn by the patriarch and bishops. See Plate 27.

*Pastoral Staff* (C. shbôt; A. 'ukkâz). This has two branches at the top in the form of serpents' necks with heads retorted, and in the centre between the two heads there is a small ball surmounted by a cross. A *silk veil* (A. râyah), usually of red colour, is fastened near the top of the pastoral staff. See Plate 27.

*Omophorion* (C. ὀμοφόριον; A. ballîn [from the Gk. παλλίον]). A scarf of red silk on which there are marked three crosses in white silk. It measures about 4 metres long by 2 metres wide.

*Deacon's Cap* (A. ṭāqiyah). This is made of white material with bands of silk or velvet round it. It has four crosses embroidered on it, and a small cross is attached to the top of it. See Plates 21-2 and 25.

*Walking-Staff* (A. 'aşâ, 'ukkâz). This is a straight stick or cane made of ebony on the top of which a small ivory cross is fastened. This staff which measures about 1.50 metres is carried by the patriarch and bishops, when outside the church.

*Pectoral Cross* (C. σταυρός; A. şalīb sadr). A small cross, about 15 cm. by 15 cm. usually of silver, which is attached to a short chain that is hung round the neck over all the vestments. It is worn by the patriarch, bishops, and certain hegoumenoi. See Plate 27.

In modern practice there is no rule as to how many of the above mentioned vestments should be worn by the priest when officiating at the *Liturgy*. Some priests, for example, wear only the sticharion and the amice (ṭailasân), others wear the epitachelion in addition to these two vestments. On festivals however, some priests wear all the vestments, namely, the sticharion, amice, sleeves, epitachelion, girdle and phelonion. At the service of the *Evening and Morning Offering of Incense* some priests wear the phelonion over their usual black gown, others wear no vestment at all at the *Evening Offering of Incense*. At funeral services and on Good Friday the priest wears only the epitachelion. As regards the colour of the vestments, white or red may be used throughout the year, but for funeral services and on Good Friday vestments of some dark colour, such as blue or black, are worn.

The ordinary clerical dress of priests and bishops is a robe (qaftân) of some dark colour, such as blue, green, wine, brown, etc. over which there is worn a gown (gibbah) of black colour, generally open down the front, with wide sleeves.



The head-dress of priests is a *ṭarbûsh* of wine colour with a blue tassel. Round the *ṭarbûsh* there is wound in three folds a black cloth (*shâl*). See Plate 32. This black cloth is usually permanently attached to the *ṭarbûsh*, but in some parts of Egypt priests wind it themselves round their *ṭarbûsh*. The head-dress of bishops and of the patriarch is the same as that of the priests, except that the black cloth is wound round their *ṭarbûsh* in a single fold. Bishops and some priests also wear a black scarf (*shâl*) which has three purple bands at its ends.

THE SERVICE OF THE OFFERING OF THE EVENING AND  
MORNING INCENSE<sup>1</sup>

(Synopsis)

The *Evening Service* is preceded by the Ninth Hour (except on days of fasting), Vespers, Compline (in monasteries, the Prayer of the Veil), the recitation of Ps. cxvi and the appointed parts of the Psalmody and the Antiphonarium (*Difnâr*) or the *Turûhât*,<sup>2</sup> when these are appointed to be recited. Before the *Morning Service* there is read the Midnight Hour and the appointed parts of the Psalmody and the Antiphonarium (*Difnâr*) and the Morning Hour, and after it there are read the Third Hour and the Sixth Hour (on days of fasting, the Ninth Hour also, and in Lent and on the three days of the fast of Jonah and on the Vigils of Christmas and Epiphany, Vespers and Compline are also recited). The candles on the altar are lighted and the haikal-door is opened and the curtain is drawn back<sup>3</sup> at the beginning of the Evening and Morning Offering of Incense. The priest standing before the entrance to the haikal, uncovers his head,<sup>4</sup> and says:—*"Have mercy upon us, O God,"* etc.<sup>5</sup> Then he says the Lord's Prayer,<sup>6</sup> and after this, he prostrates himself before the haikal-

<sup>1</sup> In summer the Evening Service begins about 5 p.m., and in winter, about 4 p.m. The Morning Service begins in summer about 5 a.m., and in winter, about 6 a.m. During the month Kyahk, in Lent and on the Greater Festivals, when there are additional Psalis and hymns, these Services are held earlier.

<sup>2</sup> The Antiphonarium is a collection of hymns. The *Turûhât* are hymns also. For published editions of these, cf. the Bibliography.

<sup>3</sup> The haikal-door remains open and the curtain remains drawn back throughout the Service. The lamps which hang before the haikal-screen and before the eicons should be lighted at the beginning of the Service.

<sup>4</sup> Thus reads the rubric, but in actual practice the priest does not uncover his head.

<sup>5</sup> All words and phrases printed in italics indicate that these are in Greek and not in Coptic in the text of the liturgical books.

<sup>6</sup> For the Coptic form of the Lord's Prayer, cf. note 1, page 396.

door, saying: "We worship Thee, O Christ, etc." Then he makes an obeisance to his fellow-priests and to the deacons, saying: "Bless me, etc." After this he says: "Pray," and the deacon exclaims: "*Stand for prayer*," and the priest makes the sign of the cross over the people, saying: "*Peace be to all*," and they answer: "*And with thy spirit*." Then the priest says the Prayer of Thanksgiving, namely, "Let us give thanks unto the Beneficent and Merciful God, etc." During this prayer the deacon interposes a number of biddings to which the people make response, and at the conclusion of which there is sung, if it be one of the last four days of the week, "*Kyrie Eleison*. We worship the Father, etc." or if it be one of the first three days of the week, "Come, let us worship the Holy Trinity, etc." Then the priest goes up to the altar and takes into his hand the incense-box, and inclining his head towards his fellow-priests, says: "*Bless ye*," and they incline their heads towards him and answer: "Bless thou." Then the priest turns to the altar and puts the incense-box in its place and lays his finger on it, saying: "In the Name of the Father, etc." Then he puts a handful of incense into the censer five times (thrice with the sign of the cross and twice without) with an accompanying prayer. If there be assistant priests, then each one puts in a handful of incense at the second time. Then the priest says: "Pray" and the deacon says: "*Stand for prayer*," and the priest adds: "*Peace be to all*," and the people answer: "*And with thy spirit*." Then the priest says inaudibly the Prayer of Incense. For this there is one form for the Evening Offering,<sup>1</sup> and another for the Morning Offering.<sup>2</sup> Then the priest goes round the altar three times, saying one of the Three Small Prayers.<sup>3</sup> The first part of each one is said by the priest at the west end of the altar with his back to the people, and the second part is said by the priest at the east end of the altar, facing the people. Then the priest comes out of the sanctuary and censers thrice towards the altar, saying a prayer each time. Then he censers towards the north in honour of the Virgin once or thrice, saying a prayer. After this, the priest says: "Pray," and the deacon says: "*Stand for prayer*," and the priest says: "*Peace be to all*," and the people answer: "*And with thy spirit*." Then the priest standing

<sup>1</sup> "Christ, our God, great and terrible, etc."

<sup>2</sup> "God, Who accepted the gifts of Abel, etc."

<sup>3</sup> These are: (a) For the Peace of the Church; (b) For the Patriarch; (c) For the Church and the Congregations;



in the door-way of the haikal says the Prayer for the Faithful Departed<sup>1</sup> if it be the Evening Offering, or the Prayer for the Sick<sup>2</sup> if it be the Morning Offering. Then, at the Morning Offering, the priest says the Prayer for Travellers.<sup>3</sup> If it be a Sunday<sup>4</sup> or one of the Greater Feasts the priest then says the Prayer for the Sacrifice<sup>5</sup> in place of that for Travellers. Then the choir sings the Hymn of the Angels which begins : "Let us praise with the Angels, saying : Glory be to God on high, etc."<sup>6</sup> which is followed by the Trisagion,<sup>7</sup> the Lord's Prayer, the Hail to thee, etc.<sup>8</sup> and the Doxologies.<sup>9</sup>

Meanwhile, the priest goes up to the altar, setting his right foot first,<sup>10</sup> and he kisses the altar and signs the incense-box with the sign of the cross saying : "Glory and honour, etc." Then he incenses the altar thrice, saying the appointed prayers, and having made the circuit of the altar once, he descends, setting his left foot first,<sup>11</sup> and offers incense before the haikal-screen, once to the west, south and east, saying a prayer. After this he censes the assistant clergy, and then he goes through the church censuring the people, both men and women, and pronouncing the appointed blessings and prayers. Then he goes up to the haikal and offers incense over the altar on behalf of the confession of all the people, saying inaudibly : "Thou, God, Who didst accept the confession of the thief upon the Precious Cross, accept the confession of Thy people and forgive them all their sins, for the sake of Thy Holy Name which is invoked upon us, *according to Thy mercy, O Lord, and not according to our iniquities.*" Then the priest makes the circuit of the altar once and kisses it, and he descends and stands before the entrance to the haikal and offers incense thrice before the haikal-doors. Finally

<sup>1</sup> Except during Paschaltide and on the Greater Feasts, when this prayer is replaced by that for the Sick.

<sup>2</sup> "Again let us pray to God Almighty, etc."

<sup>3</sup> "Our fathers and brethren who have gone abroad, etc."

<sup>4</sup> In actual practice it is not used on Sundays.

<sup>5</sup> "We pray and beseech Thy goodness, O Lover of mankind, etc."

<sup>6</sup> For remarks on the Coptic form of the Hymn of the Angels cf. note 2, page 397.

<sup>7</sup> For the Coptic form of the Trisagion, cf. note 3, page 397.

<sup>8</sup> For the text of this, cf. note 4, page 398.

<sup>9</sup> For a description of the Doxologies, cf. the article "Doxologies in the Coptic Church" by YASSA 'ABD AL-MASIH in *Bulletin de la Société d'Archéologie Copte*, t. IV, pp. 97-113.

<sup>10</sup> When going up to the altar the priest and ministers always set the right foot first.

<sup>11</sup> When descending from the altar the priest and ministers set the left foot first.

he censes again the assistant clergy. Then he says with the people the Creed.<sup>1</sup> Then, standing before the entrance to the haikal, the priest takes the cross<sup>2</sup> from the deacon and signs the people, saying: "God be merciful unto us, etc." to which the people make reply, saying: "Kyrie eleison" five times. Then he signs the people again with the cross saying: "Pray," and the deacon says: "*Stand for prayer,*" and the priest says: "*Peace be to all,*" and the people answer: "*And with thy spirit.*" Then the priest says the Prayer of the Gospel,<sup>3</sup> and after this the choir sings the Psalm-Versicle. Meanwhile, the priest goes round the altar with the censer, preceded by the deacon who walks backwards carrying the Gospel Book and the Cross. During this procession the priest says the Canticle of Simeon: "Now, our Lord, Thou wilt let Thy servant depart in peace, etc."<sup>4</sup> On coming out of the sanctuary, the priest censes the Gospel Book thrice, saying inaudibly: "Worship the Gospel of Jesus Christ, etc." Then he takes the Gospel Book from the deacon and, facing west, says again: "Worship, etc." and any priests who may be present come forward and kiss the Gospel Book, saying inaudibly: "Worship, etc." Then he kisses the Gospel Book himself and gives it to the deacon. Then he goes up to the door of the haikal and faces east, and the deacon says: "*Stand with the fear of God. Let us hear the Holy Gospel.*" Then the priest says: "Blessed is He Who cometh in the Name of the Lord," and censes thrice to the west. Then he goes and places the Gospel Book upon the Coptic Lectionary<sup>5</sup> on the lectern, and he says: "*Bless, Lord, the reading of the Holy Gospel according to N.,*" and the deacon repeats this. Then the priest says together with the deacon inaudibly: "*The beginning of the Holy Gospel according to N. The reading of the Holy Gospel.*" The people answer: "*Glory to Thee, Lord.*" Then the priest<sup>6</sup> censes thrice the Gospel Book and says inaudibly: "Worship, etc." Then he

<sup>1</sup> For the Coptic form of the Creed, cf. note 5, page 398.

<sup>2</sup> For a description of this Cross, cf. note 6, page 399.

<sup>3</sup> "Master, Lord Jesus Christ, Who said to His honourable and holy disciples, etc."

<sup>4</sup> i.e., Luke ii, 29-32.

<sup>5</sup> The text of the Gospel is actually read from a Gospel Lectionary, since the Gospel Book itself is enclosed in a sealed metal case. At the Evening and Morning Offering of Incense the reader of the Gospel may be either the priest or the deacon. The reading, however, of the Gospel in Arabic is done by the deacon.

<sup>6</sup> If the priest himself reads the Gospel, then another priest performs the censuring at this place.



faces the east and censes thrice, saying a prayer, and turning to the west he censes thrice, saying a prayer. Then he faces the deacon whom he censes once, saying inaudibly : " Worship, etc." Then the deacon reads the Gospel in Coptic. At the conclusion of the reading of the Gospel, the reader says : " Glory appertaineth to our God unto the age of the ages. Amen," and the priest censes thrice the Gospel Book saying a prayer, and the people answer : "*Glory to Thee, Lord.*" Then the Gospel is read again in Arabic. After this, at the Evening Offering there is read the Homily, if such be appointed to be read that day. Then, if there is no celebration of the liturgy, there is read the Synaxarium.<sup>1</sup> Then the priest standing before the haikal-door, says : " Pray," and the deacon says : "*Stand for prayer,*" and the priest says : "*Peace be to all,*" and the people answer : "*And with thy spirit.*" Then the priest begins a Bidding Prayer for (a) the Peace of the Church ; (b) the Patriarch ; (c) the place and all places and monasteries ; (d) the seasons (from Baû'ûnah 12th to Bâbah 9th for the Waters of the Nile ; from Bâbah 10th to Tûbah 10th for the Crops ; from Tûbah 11th to Baû'ûnah 11th for the Fruits) ; (e) the Congregations. Before each of these different parts the deacon interposes a bidding, generally in Greek, e.g. for the first : "*Pray for the Peace of the One Holy Catholic Apostolic Orthodox Church of God.*" Towards the end of the Prayer for the Congregations the priest offers incense thrice towards the east. Then, turning towards the west, he censes the assistant priests, the deacons and the people. Then he censes thrice towards the east again, while he says the concluding clauses of the Prayer for the Congregations. Then the people say the Lord's Prayer at the end of which the priest takes the Cross from the deacon or from the altar and, turning towards the east, says inaudibly : " Yea, Lord, the Lord Who hath given us power, etc." At the conclusion of this prayer the deacon exclaims : "*Bow your heads unto the Lord*" to which the people answer : "*Before Thee, Lord.*" Then the priest says inaudibly the Prayer of Inclination to the Son : " Thou, Lord, Who hast bowed the heavens, etc." Then the deacon says : "*Let us attend unto God with fear.*" Then, turning towards the west, the priest signs the people with the cross, saying :

<sup>1</sup> The Synaxarium, which is written in Arabic, may be compared to the Latin Martyrology. This work has been edited with a French translation by RENÉ BASSET in the *Patrologia Orientalis*, t. I, fasc. 3 ; t. III fasc. 3 ; t. XI, fasc. 5 ; t. XVI, fasc. 2 ; t. XVII, fasc. 3.

"Peace be to all," to which they reply: "*And with thy spirit.*" Then the priest facing west says inaudibly the Prayer of Absolution to the Son: "Master, Lord Jesus Christ, etc." and at the words "absolve all thy people, my fathers and my brethren," the priest signs the people with the Cross, and at the words "my lowliness" he signs himself, and when he says the words "bless us" he signs the people, and again he signs the ministers at the words "purify us and absolve us," and finally he signs the people at the words "absolve all Thy people," and here he remembers all those whom he desires to remember. At the end of this prayer, the priest pronounces the Blessing which varies in its form according to the seasons of the year. The people reply: "Amen. So be it." Then the priest kisses the Cross and the Gospel Book, and the members of the congregation do likewise. Meanwhile, the choir sings the General Canon.<sup>1</sup> Then the priest dismisses the people saying: "Go in peace, the Lord be with you all. Amen," or he says an alternative dismissal, i.e. "the peace of God be with all our people. Go in peace, the Lord be with you." If it be the Evening Offering of Incense, the haikal-doors are now closed and the curtain is drawn and the candles and lamps are extinguished. If it be the Morning Offering of Incense, the Third Hour and the Sixth Hour are now recited, and in Lent and on days of fasting the Ninth Hour also. After this, the priest begins the Divine Liturgy.

## NOTES

### I

#### (THE LORD'S PRAYER)

The special features of the Coptic form of the Lord's Prayer are (a) the clause "penôik enterasti mêif nan emphoou" = "our bread of tomorrow give it to us today"; (b) the ending. St. Jerome mentions that the expression "of tomorrow" was found in the *Gospel according to the Hebrews*; cf. M. R. JAMES, *The Apocryphal New Testament*, p. 4. The ending is "henpkhs iês penshs" = "through Christ Jesus our Lord," a form peculiar to the Coptic Church.

<sup>1</sup> "*Allelouia. Glory be to the Father, etc.*" cf. C. LABÎB, *Kitâb al-Absal-mûdiyat as-Sanawiyat al-Muqaddasah*, Cairo, 1908, page 575.

2

(HYMN OF THE ANGELS)

In the Coptic form of the Hymn of the Angels the following points should be noted : (a) the introductory clause "Marenhôs nemniaggelos je" = "Let us praise with the angels, saying [Glory in the heights to God]"; (b) "nemoutimati hennirômi" = "and goodwill among men" = ἐν ἀνθρώποις εὐδοκία; (c) the addition of "tenshemshi emmok" = "we serve Thee" after the clause "we bless Thee"; (d) "tenouônh nak ebol" = "we confess Thee" is added after the clause "we worship Thee"; (e) "emphnobi entepikosmos" = "the sin of the world"; in each clause the Coptic has the singular; (f) ἐλέησον ἡμᾶς before πρόσδεξαι τὴν δέησιν ἡμῶν is omitted; (g) "enthok emmauatk etshosi" = "Thou only art exalted" in place of the Greek σὺ εἶ μόνος κύριος; (h) "pashs iês pkhs nempipna ethu" = "my Lord Jesus Christ with the Holy Spirit" for the Greek Ἰησοῦς Χριστός; (i) The two following clauses are added after "in the glory of God the Father. Amen." (1) "I will bless Thee daily; I will bless Thy holy Name unto the age and unto the age of the ages. Amen." (This is also found in the Greek, cf. H. B. SWETE, *The Old Testament in Greek*, Vol. III, Cambridge, 1912, p. 833, ll. 29-31.) (2) "Since the night my soul hath hastened to come to Thee, my God, for Thy commandments are as lights upon the earth. I meditated upon Thy ways, for Thou art become to me a helper. In the morning Thou shalt hear my voice, Lord; early will I stand before Thee (and) Thou shalt behold me." In all other respects the Coptic form of the Hymn of the Angels is identical with the Greek as given by H. B. SWETE, op. cit., pp. 832-3, l. 31.<sup>1</sup>

3

(THE TRISAGION)

The Coptic form of the Trisagion is as follows : (verses 1-5 are in Greek) (1) Holy God, Holy Mighty One, Holy Immortal One, Who wast born of a Virgin, have mercy upon us. (2) Holy God, etc., Who wast crucified for us, have mercy upon us. (3) Holy God, etc., Who rose from the dead and ascended into the heavens, have mercy upon us. (4) Glory be to the Father and to the Son and to the Holy Spirit, both now and always and unto the ages of the

<sup>1</sup> For a comparative study of the Coptic and Greek texts of the Hymn of the Angels, cf. YASSA 'ABD AL-MASIH, op. cit. pp. 107-09.



ages. Amen. (5) Holy Trinity, have mercy upon us; All-Holy Trinity, have mercy upon us; (*in Coptic*): Holy Trinity, have mercy upon us. (6) Lord, forgive us our sins; Lord, forgive us our iniquities; Lord, forgive us our transgressions. (7) Visit, Lord, the sick of Thy people; heal them for Thy holy Name's sake. Our fathers and our brethren who are asleep, Lord, give rest to their souls. (8) Sinless Lord, have mercy upon us: Sinless Lord, aid us: receive our prayer. (9) For to Thee belongeth glory and power and the Trisagion. (*In Greek*): Lord, have mercy (twice). Lord, bless. Amen.<sup>1</sup>

## 4

## (THE "HAIL TO THEE")

Hail to thee! We beseech thee, O thou who art full of glory, who art ever Virgin, the God-bearer, the Mother of Christ, bring our prayers up to thy beloved son, that He may forgive us our sins. Hail to thee, who didst bring forth for us the True Light, Christ our God. O Holy Virgin, pray to the Lord for us, that He may have mercy upon our souls and that He may forgive us our sins. O Virgin Mary, the holy Theotokos, the faithful Protectress of the race of men, intercede for us with Christ Whom thou didst bring forth, that He may grant to us the forgiveness of our sins. Hail to thee, O Virgin, the righteous Queen in truth, the glory of our race, thou didst bring forth for us Emmanuel. We pray thee to remember us, O faithful Protectress, to our Lord Jesus Christ, that He may forgive us our sins.<sup>2</sup>

## 5

## (THE CREED)

At the Service of the Evening and Morning Offering of Incense the Creed has the following preface:

"We exalt thee, Mother of the True Light, we glorify thee, O thou who art pure and the God-bearer, for thou didst bring forth for us the Saviour of all the world. He came and saved our souls. Glory to Thee, our Master, our King, Christ, the glory of the Apostles, the crown of the martyrs, the joy of the righteous, the foundation of the churches, the forgiveness of sins. We proclaim the Holy Trinity in One Godhead. Him we worship and glorify.

<sup>1</sup> For a comparative study of the Coptic and Greek texts of the Trisagion, cf. YASSA 'ABD AL-MASIH, op. cit. pp. 111-12.

<sup>2</sup> For the Coptic text of the "Hail to thee," cf. C. LABIB, op. cit., pp. 328-30.

(*In Greek*): Lord, have mercy (twice). Lord, bless. Amen."

(*In Greek*): "In the wisdom of God let us attend." (*In Coptic*): "In righteousness."<sup>1</sup>

The Creed itself is the same as that of the Greek Church with the following exceptions: (a) the 1st person plural is used wherever the Greek text has the 1st person singular, e.g. "We believe in One God"; (b) "all things visible," the Coptic text omits "all"; (c) the Coptic text has "ten-nahti eoushs enouôt iêš pkhs" = "We believe in one Lord Jesus Christ"; (d) "He rose," the Coptic text adds: "ebol nennê ethmôout" = "from the dead"; (e) "at the right hand of the Father," the Coptic text has "of His Father"; (f) "And in the Holy Spirit," the Coptic text has: "Se tennahti epipna ethu" = "Yea, we believe in the Holy Spirit."

6

(THE CROSS OF LIGHTED TAPERS)

During the prayer "God be merciful unto us, etc." at the Service of the Evening and Morning Offering of Incense (see p. 394) the officiating bishop or priest blesses the people three times with a cross of lighted tapers. Usually three tapers are attached to this cross, but, sometimes, only one taper is used. See Plate 30.

(to be continued)

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OF THE EVENING AND MORNING OFFERING OF INCENSE<sup>1</sup>

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Kitâb ul-Khûlâgî al-Muqaddas, Cairo, A.D. 1902, pp. 17-176.  
Kitâb ul-Khûlâgî al-Muqaddas, Cairo (another edition), 1932, pp. 17-145.  
Kitâb ul-Khûlâgî al-Muqaddas, Cairo, A.D. 1921, pp. 4-116.  
Kitâb ul-Quddâsât ath-Thalâthat, Cairo, A.D. 1936, pp. 1-95.

[Uniat editions]

- Tukhi, R. Kitâb uth-Thalâthat Quddâsât, Rome, 1736, pp. 1-282.  
Khûlâgî 'l-Kanîsat al-Iskandariyat, Cairo, 1898, pp. 1-56.  
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Kitâb Qaṭamârus Qubtî, Cairo, A. D. 1921, 1 Vol. Coptic text, 1 Vol. Arabic text, for Paschaltide.  
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[Uniat edition]

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<sup>1</sup> Unless otherwise stated, all liturgical books are in Coptic and Arabic.

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## (Psalmody and Doxologies)

Kitâb ul-Abşalmûdiyat as-Sanawiyat al-Muqaddasah, Cairo, A.D. 1908, for the whole year.

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## [Uniat edition]

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De Lacy O'Leary, *The Daily Office and Theotokia, etc.*, pp. 117-203.

## (Psalis and Ṭurûḥât)

Kitâb ul-Abşâliyat wa'l-Ṭurûḥât, Cairo, 1913, for first part of the year only. No Ṭurûḥât given.

Kitâb Dawrat 'Idaî aş-Şalîb wa 's-Sha 'anîn wa Ṭurûḥât aş-Şaûm-al-Kabîr wa 'l-Khamasîn, Cairo, 1921, Ṭurûḥât for Lent, Palm Sunday and the feasts of the Cross.

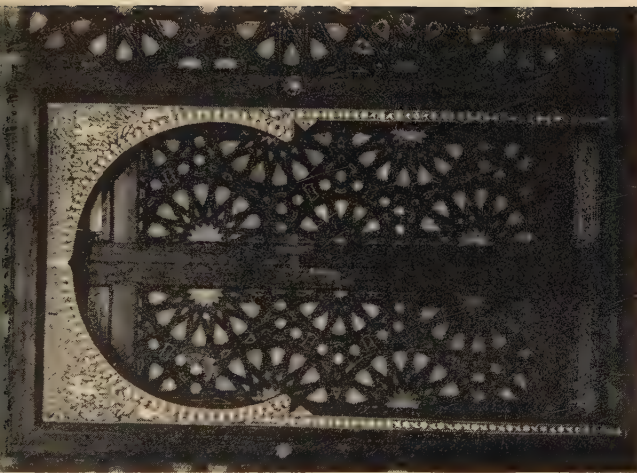
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I

Haikal Screen of the Church of Abû's-Saifain, Cairo, with row of eikons along the top. The dome of the canopy over the altar is visible above the screen. The folding-doors are open and the curtain is drawn back. Note lectern and candlestick on the left.



II

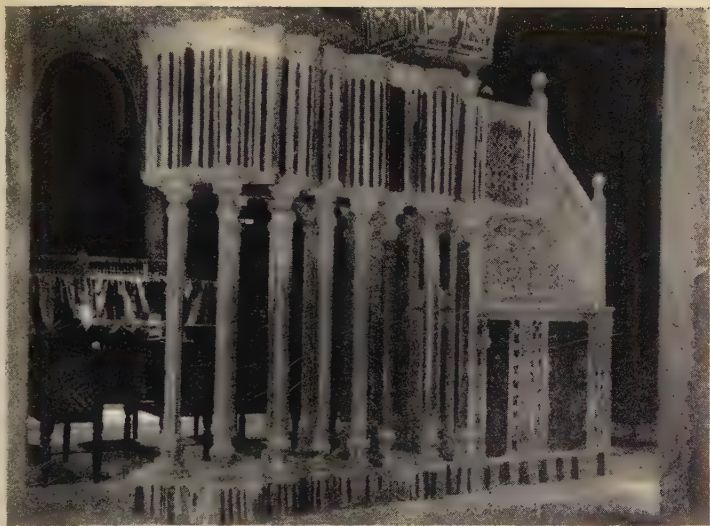
Folding-doors of the main Sanctuary of the Church al-Mu'allaqah, Cairo. They are of carved wood inlaid with ivory, ebony and cedar wood. Thirteenth century.





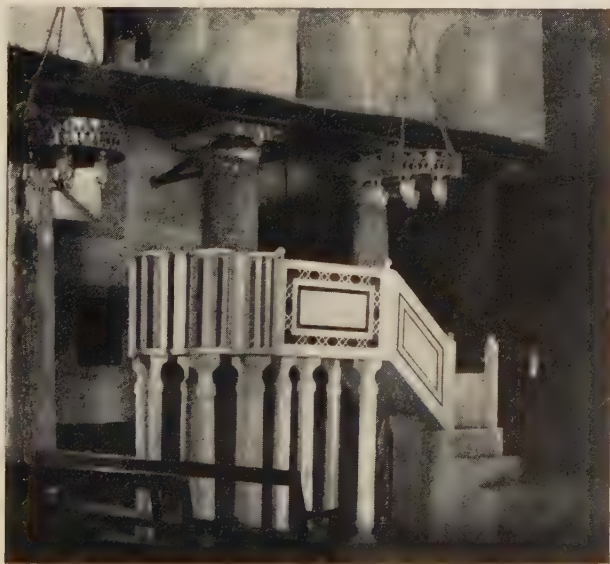
### III

Haikal Screen of the Church of Abū Sargah, Cairo. The folding doors are open and the curtain is drawn back. The windows are closed. Note the side folding-doors, a speciality of this church.



#### IV

Marble Pulpit of the Church al-Mu'allaqah, Cairo. It rests on fifteen delicate Saracenic columns arranged in seven pairs with a leader. It extends from east to west. Twelfth century.



#### V

Marble Pulpit (modern) of the Church of Abû Sargah, Cairo. It extends from east to west.



VI

Baptistery of the Church of SS. Peter and Paul, Cairo. Modern.





VII

Mon. Sanctuary of the Church of Abu Sargah, Cairo, showing pillars of the canopy, altar with the Ark and candlesticks, marble tribune, with niche and hanging lamp behind the bishop's throne.



VIII

Altar with the Chalice resting in the Ark, Asterisk set over the Father, and three saints.



IX

Altar with the four candlesticks, and the veil called "Prospherein" set over the Ark and Chalice.

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## DEVOTION TO OUR LADY IN THE COPTIC CHURCH

**T**HE Coptic Church of Alexandria counts not least among its most illustrious titles to honour an undying devotion to the Blessed Virgin ; and if despite fourteen centuries of persecution she still survives, if she manifests today a vigorous movement towards religious truth, I believe this to be thanks to her filial devotion to the Mother of God. It is indeed astonishing to observe how a people, conquered and disarmed, have by their loyalty to Mary been able to overcome their overlords and compel even their persecutors to recognize in Mary the fullness of grace, the most noble of womankind, the chosen one of God.

I can assure my readers that Egypt is covered with churches dedicated to Mary ; the monasteries, almost every one, are under her patronage and contain each a chapel where her praises are sung ; and few are the Christian families where no daughter has been given the sweet name of Mary. After her are named the famous monasteries of Baramous the Syrian in the Wadi Natroun, and that of Moharrak ; convents which, according to a tradition of no contemptible antiquity, commemorate the journey of the Mother of God in the flight into Egypt. At the Church of St. Sergius in Old Cairo there may still be seen an altar for the celebration of the holy mysteries in a cave which legend associates with the refuge of the Holy Family in Egypt. Again who has not heard of the ancient shrine of the Ezbawiya in Cairo and the providential favours granted to the faithful at this other " 'Haret Zewela," and of the venerable portrait of the Mother of God.<sup>1</sup>

In Upper Egypt on Mount Tera, across the Nile from Smallout, one may visit the old sanctuary which is venerated about the time of the Ascension by pilgrims who come from every part of Egypt to honour the Blessed Virgin and to beg her intercession. Words fail me to describe the concourse of people to be found there on these occasions : not Copts alone, but Christians of every rite and obedience, and Mohammedans besides. Nor is mere beauty or convenience the attraction, for one approaches from across the

<sup>1</sup> At Maturieh, the site of ancient Heliopolis, the Virgin's Tree and the Virgin's Well bear witness to Marian devotion by their very names. [Ed.]

Nile and then must needs scale the steep limestone cliff in the burning sun of an Egyptian May with never a spray of foliage to lend a shadow.

And surely, Mary loves her Coptic children and blesses them; for in spite of every adverse circumstance—ignorant, maybe, poverty-stricken but too often, and oppressed and everywhere outnumbered—they remain tenaciously loyal to their Faith; surely one day she will obtain for them the grace of a return to the unity of the Universal Church. God grant we may be spared to see the life of her ancient anchorites blossom anew on Egyptian soil!

All Copts profess unshaken belief in the Divine Motherhood of Mary and in all her prerogatives. They have a profound devotion to the mystery of her Assumption into heaven, which is commemorated on the sixteenth day of Messra (22nd August). The feast is preceded by a strict fast for a fortnight beforehand, when abstinence from flesh-meat, milk-products and oil is the rule, the staple diet therefore consisting of fruits and uncooked food; a "little Lent" when the solemnization of marriage is forbidden and any other organized merrymaking. Let us quote from the works of Labib Claudios the legendary story of the Assumption according to the account of Assad Ibn-el-Assal:

"On the day of Mary's death, her Assumption took place in the presence of the holy apostles. For they had been transported by the clouds from the quarters of the globe to assist at her deathbed and to witness the raising of her body from the sepulchre at Gethsemani where they had reverently laid it to rest. Thence it was that the angels, singing the praise and glories of Mary, raised it up; and thereafter the clouds carried back the apostles to their mission-fields. This sepulchre, situated in Gethsemani, soon became the scene of miracles and countless favours whose renown so fanned the hatred of the Jews that their leaders decided in a conspiratorial meeting to betake themselves to Gethsemani and, stealing the body, to cremate it. Accompanied by a vast multitude they broke open the tomb, only to find it empty but exhaling a sweet odour of incense and fragrant perfume. At this miracle several of the Jews surrendered to the truth while their leaders were confounded and returned in shame. This took place on the sixteenth of Messra in the year 5545 after the Creation of the world."

\* The Coptic Church commemorates several other feasts of the Blessed Virgin:—

The Birthday of our Lady on 10th Toth.

The Commemoration of the Council of Ephesus, 12th Toth.

The Divine Motherhood of Mary, 21st Bachans.

The Presentation in the Temple, 3rd Kiakh.

The Dormition of Mary, 3rd Touba.

The Annunciation, 29th Baramhat.

The Dedication of our Lady's Church at Heliopolis, 8th Baounah.

The Dedication of her Churches at Philipponis and at Itib, 21st Baounah.

Honorific titles and attributes are generously applied to the Mother of God in Coptic liturgical formularies. Thus the psalter and the Book of Theotokos apply to Mary many figures or similitudes from the Old Testament. She is entitled: David's daughter, Ark of the Covenant robed in purest gold, Flower of Jesse who draws down the Saviour, the Garden enclosed where dwells the Godhead, the Father's chariot radiant with a light divine, the Ladder to heaven which the patriarch Jacob saw, having the Spirit of God at its summit, a Silver Censer enclosing burning coals, a resplendent lantern, the light of paradise, the strength of Samson, the rod of Aaron blossoming unwatered, the bush of myrrh which Moses saw crowned with flame on Mount Tor, the alabaster water-basin, the precious treasure, the tower of ivory and the dome of Moses, the fruitful vineyard, the throne of God which Daniel the prophet saw above the Seraphim, the sacred altar which God inhabits, the Immaculate Virgin betrothed to the Spouse. Nor is this list exhaustive.

Let us now turn to the place which the Blessed Virgin occupies in Coptic liturgical prayer. According to the formularies of Alexandria, her presence must be commemorated and her intercession invoked in every ceremony, at every office, so that it would be difficult to find space for quotation in full; let us content ourselves with a few extracts to convey the general idea.

To begin with, Mary is honoured in the divine office as Queen and Mother in a special manner of the priest, and as such is mentioned at each canonical hour. Thus in the prayers for Matins we read: "Hail Mary! We beseech Thee, holy one, full of glory, ever Mother of God, Mother of Christ, lift up our prayers to thy beloved Son, that He may forgive us our sins. Hail, holy Virgin, who didst mother the true Light Christ our God. Intercede for us with the Lord, that He



may show pity on our souls and pardon us our sins. O Virgin Mary ! Mother of God, faithful advocate of the human race, supplicate for us the Christ whom thou didst mother, that we may obtain forgiveness for our sins. Hail to thee, O Virgin Queen, truly righteous ! Hail, the honour of our race, who didst give birth to God-with-us, the Emmanuel ; be mindful of us we implore thee, O faithful advocate with Our Lord Jesus Christ, that He may pardon us our sins."

Again, in the prayer which precedes the Credo at Matins and Compline :—

"We glorify thee, O Mother of the true Light ; we venerate thee, O Holy Mother of God, for thou didst give birth to the Redeemer of the world. He came and saved our souls. Glory to Thee, our Master and King, O Christ, honour of the Apostles, crown of martyrs, exaltation of the just, stability of the Church, pardon of our sins. We confess the Holy Trinity, one and only God ; we worship and give glory. Mercy, Lord ; mercy, Lord ; bless us, Lord."

At the end of Terce, the following prayer is recited : "O Mother of God, thou art the true vine bearing the Grape of Life. In union with the Apostles we beseech thee, O full of grace, obtain for us the salvation of our souls. Blessed be the Lord our God. May the God of our salvation prepare our way before us. O Mother of God, thou Portal of heaven, open to us the gates of mercy." And at None the response is read : "When the Mother of the Lamb and Good Shepherd saw the world's Redeemer hanging on the Cross, she said through her tears : 'The world rejoices because it has received salvation ; but my heart is broken at witnessing this crucifixion which Thou dost suffer for all mankind, O my Son and my God.'" And at Vespers : "Hail, thou who hast found grace, Holy Mary, Mother of God ; blessed be thou among women and blessed be the fruit of thy womb ; because thou didst give birth to the Saviour of our souls."

Nor is Mary missing from the Holy Sacrifice of the altar, for was she not present at the Sacrifice of Calvary ? She is named first among the saints who are commemorated, and before the Lord's prayer at the Breaking of the Bread. During the incensations too, the faithful sing these touching words : "The golden thurible of Aaron the priest is the Virgin ; the sweet fragrance which it exhales is the Saviour. She bore Him and He saved us. O Mary, thou art the pure censor containing the blessed and holy fire." And at the Preface when the priest unveils the sacred elements, the

people chant : " By the intercession of the Blessed Virgin Mary who bore for us the Saviour of the world, grant us, O Lord, pardon for our sins." A long doxology in praise of Mary concludes the office of the four Sundays of Advent in the month of Kiakh, dedicated to the Blessed Virgin. On her feasts these beautiful words are sung : " Rejoice, O Spouse resplendent, Mother of the Light. Rejoice, O thou who didst receive into thy bosom the Eternal one. Rejoice, O more glorious than the Cherubim, who art the Mother of the Saviour of our souls. Thou art the immaculate fountain giving salvation to the human race ; we exalt thee, O Mother of God, because thou hast delivered our souls from judgment."

During Holy Week, morning and night offices alike incorporate these words : " Hail to thee. O spotless Dove Spouse of the Holy Spirit we pray thee to be mindful of us before thy Son ;" and all blessings all favours are implored in all the ceremonies through the intercession of the Blessed Virgin.

Mary is always portrayed by the Coptic Church with Jesus in her arms and wearing a royal crown ; pictures of her alone are less willingly received, for she is always thought of as Mother of God, the Theotokos, and Mediatrix with her Son for the human race. At the eikonostasis her image always takes the place of honour at the great entrance, and at the incensation the priest salutes her with the words : " Rejoice O Mary, beautiful Dove, who was mother to the Divine Word. With Archangel Gabriel we address thee Hail, full of grace, the Lord is with thee, blessed art thou among women. Hail, Virgin and true Queen ; Hail, honour of mankind, who didst bring forth Emmanuel. We implore thee, O faithful Advocate before our Lord Jesus Christ, to obtain us pardon for our sins."

Thus then is Mary wellnigh ever present in the Alexandrine Church, notwithstanding age-long schism and heresy. In its firmament, she is the luminary which has never ceased, nor shall ever cease, to shine. And I am sure that a day will come when this light will make clear the truth, will soften hearts estranged, will draw down pardon for past ignorances and will gather all the Coptic faithful into the sheepfold of the one true Shepherd.

AMBA ALEXANDER,  
*Catholic Coptic Bishop of Assiout.*

# THE TIARA OF THE PATRIARCH OF ALEXANDRIA

Under the heading "Mitre," the Catholic Encyclopædia says :—

"In the Orthodox Greek rite a liturgical head covering was not worn until the sixteenth century. Before this only the patriarch of Alexandria, who wore one as early as the tenth century, made use of a head covering, and his was only a simple cap."

Tradition however has it that Pope St. Celestine I gave the mitre to St. Cyril of Alexandria when he presided over the Council of Ephesus (431) in the Pope's name.<sup>1</sup> The mitre now used in the Latin Church did not exist in those days,<sup>2</sup> the crown of the Byzantine Emperors was still on the head of Theodosius II and was not to become the pontifical head-dress of patriarchs and bishops of the Byzantine rite for another thousand years—what, then, was this mitre and has it still a liturgical successor?

The popes of the fifth to ninth centuries wore a cap—the *camelaucum*, the Phrygian head covering—which was conical and of some height (put bluntly, it was rather like the fool's cap which our Victorian grandparents sometimes had to wear as a sign of disgrace). In the narthex of the subterranean basilica of St. Clement, in Rome, the fresco of the Translation of the Relics of St. Clement, made probably in the middle of the eleventh century, shows Pope St. Nicholas I (858 to 867) wearing just such a head-dress.<sup>3</sup>

The mitre, or tiara, peculiar to the Orthodox patriarch of Alexandria, is still in use and is, in form, almost conical, about five to six inches high of rich golden material with a double eagle on the top; at the base is a single kingly circlet above which, empanelled, are a number of very beautiful enamel pictures of our Lord and the Saints. In this form it probably reproduces in all but height the papal tiara of the

<sup>1</sup> See *An Introduction to the Study of Eastern Liturgies*, Père S. Salaville, A.A., p. 176, and *The Ancient Coptic Churches of Egypt*, A. J. Butler, Vol. II, pp. 201 et seqq.

<sup>2</sup> In spite of the horrid statues placed one each side of the West Entrance of the Latin Cathedral of St. Catherine, Alexandria. One shows St. Athanasius, the other St. Cyril, wearing Roman—very Roman mitres. Copts and Orthodox alike made great fun of this anachronism when it was perpetrated about twenty years ago.

<sup>3</sup> The representation of Pope St. Nicholas I is a mistake which has never been explained: it was his successor Pope Adrian II (867 to 872) who performed the translation of the relics of St. Clement.



period preceding Boniface VIII (1294 to 1334) who is known to have added a second crown whilst his successor, Benedict VII (1334 to 1342) added the third and so led the way to the present tiara which has lost its conical shape and now, as the Catholic Encyclopædia describes it, resembles a beehive.

That the present Alexandrine tiara is of very considerable antiquity is shown by a representation of it carved over the west window of the patriarchal church of St. Saba, a building dating back many centuries and the oldest church still in use<sup>1</sup> in the city which, once the largest centre of Christianity in the Eastern Mediterranean, claimed in turn St. Athanasius, St. Cyril and St. John the Almoner as its "Father and Shepherd, Pope and Patriarch, Judge of the World and Thirteenth Apostle," and until the upstart See of Byzantium assumed under imperial patronage the primacy over the ancient Sees of Alexandria, Antioch and Jerusalem, was the first patriarchate of the Christian world after Rome.

Unlike the papal tiara, the Alexandrine has no *infulae* and is worn liturgically.<sup>2</sup> Having vested at his throne in the nave, the patriarch assumes the Byzantine crown which he retains until he has passed through the doors of the eikonostasis at the Little Entrance, when he exchanges it for the tiara and later proceeds to his apsidal throne behind the altar where he remains until the end of the Gospel when he resumes the crown until the Great Entrance. At this point in the Liturgy, the patriarch exchanges crown for tiara, removing the latter however during the anaphora. The tiara is used also on certain solemn extra-liturgical occasions—the most impressive incident at the enthronement of His Holiness Meletios II Metaxakis as patriarch in the Cathedral of the Annunciation in Alexandria in 1926 was his appearance at the Holy Doors wearing the tiara.

The Coptic Patriarch, one of the three rivals in the See of St. Mark, also claims the right to wear the mitre bestowed on St. Cyril by St. Celestine I; an illustration and description of one made in the middle of the last century will be found in Butler, Volume II, page 205.<sup>3</sup>

But the tiara is not the only vestment of papal provenance used by the Orthodox patriarch of Alexandria, and by no

<sup>1</sup> Or was in 1930, but it may have been pulled down to make way for a grandiose church which Meletios II Metaxakis was proposing to build on the site when the writer left Alexandria in 1930.

<sup>2</sup> The Pope wears the tiara as a sign of sovereignty; at liturgical functions he uses the mitre like other bishops.

<sup>3</sup> Op. cit.

other bishop of the Byzantine rite, for he puts on a stole, Roman in origin, over his pontifical vestments but underneath the greater omophorion so that it is hardly visible until the latter is replaced at the gospel by the little omophorion.<sup>1</sup> Nowadays this stole has assumed the usual form of the Byzantine epitachelion, but according to the traveller Thevenot in the eighteenth century, it was still Roman in shape and was supposed to have been given to an earlier patriarch by the Pope. It may be that one or other of the Alexandrine patriarchs who were reconciled to the Holy See during the late Middle Ages received the stole as a pallium, but it is curious to find its use now restricted to the Orthodox holder of the See of St. Mark, for the Uniate patriarch of Antioch, who bears also the titles of Alexandria, Jerusalem and All the East, wears neither tiara nor Roman stole.

An article which appeared in the review *Pantainos*<sup>2</sup> some years ago throws some light on the origin of the high black hat with projecting top worn by the Byzantine clergy, and over which a great struggle raged in Syria in the "forties" of the last century, the Orthodox claiming it as their monopoly and the Uniates countering them with the fantastic assertion that they had worn it since the birth of Christ (the late Dr. Adrian Fortescue describes the quarrel in his volume *The Uniate Eastern Churches*, page 216 et seqq). The article says "The *kalimmafskion* (one of the Greek names for this head-dress) cannot count a life of more than a century. It was given this name because it used to cover the neck with oblong material arranged for the purpose, until the present bulky, ugly and unhealthy form was given to it by the urban clergy. It was also called *kamilafskion* because it was originally made of camel skin. At first the *kalimmafskion* had the same shape as the monastic *skofa*, but it was of camel skin, soft and knitted like the sailor's cap with which St. Spiridon is pictured. But in the towns it seems that a wide shady hat was used until the seventeenth century, when the clergy, in danger of persecution because the wide hat being the head-dress of the Franks and Venetians, enemies of the Turks, was hated by the latter, were obliged to change it for the *skofa*."

Now, in Byzantine art, each saint has a traditional representation: that of St. Spiridon always shows him with a cap which is exactly the same in shape, but without the

<sup>1</sup> Rather like a small silken shawl.

<sup>2</sup> The official organ of the patriarchate of Alexandria.

crown, as the tiara of the patriarch of Alexandria. The *skofa*, worn by most of the Russian clergy of all grades, and by Greek clerics in Minor Orders, is identical in shape with the Egyptian tarbouch (often incorrectly termed the "fez") but is black instead of the characteristic red, and has no tassel. The tarbouch descends from the Phrygian cap, so that there seems to be a definite link between the present day Papal tiara, the Alexandrine one, the *kalimaskion* and the tarbouch worn by men of every grade of society and every creed in Egypt, just as there is a very distinct external resemblance between the Latin mitre and the head-dress of the ancient Egyptian deities and their priests.

D. C. McPHERSON.

## SOME NOTES ON EGYPTIAN CHRISTIANS

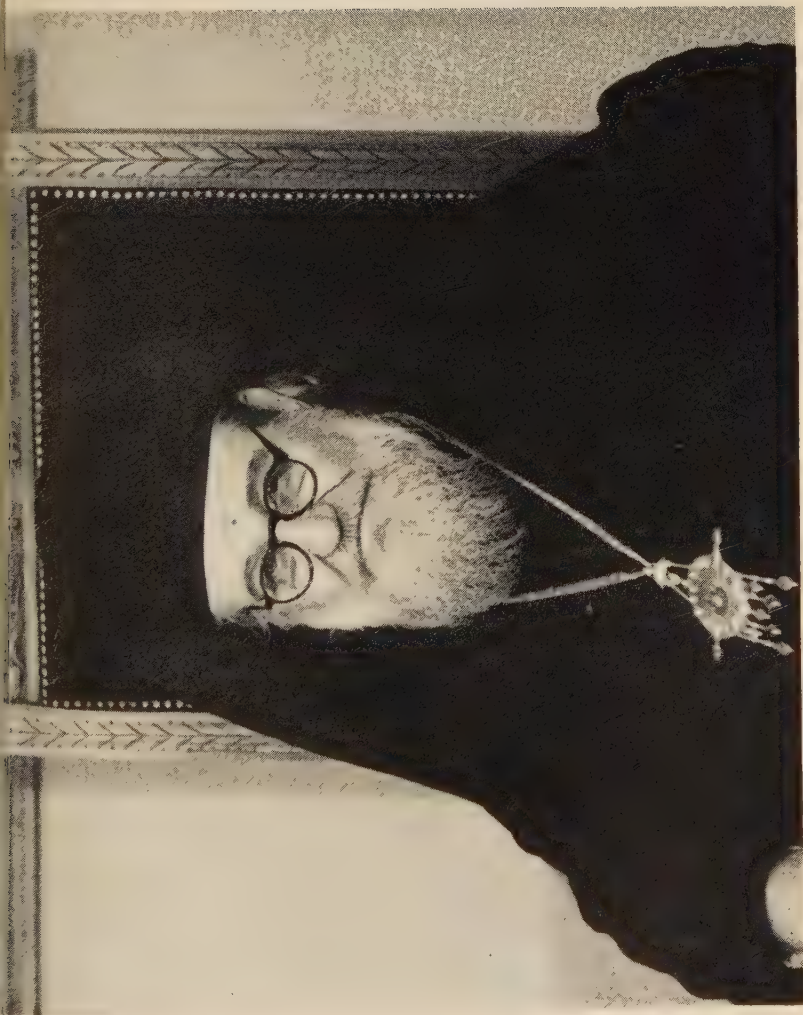
**I**N Egypt the Christian population is 1,377,867, the Moslem 15,586,757, the majority of Christians are Copts about one million of these 63,000 are Catholics, other Christians number about 250,000 and there are also some 60,000 Jews. The other Christians are Latins, Maronites, Greek Orthodox, Greek Catholics (i.e. Melkites), Syrian Orthodox (Jacobites) and Syrian Catholics, most of these except the Latins and Greeks are of Lebanese origin, there also Armenians, some Catholic but most out of communion with the Holy See, and there are some Protestants.

The main Christian body are those who are subject to the patriarchs of Alexandria. As has been pointed out in the first article there are now two lines of patriarchs of Alexandria—the Coptic and the Byzantine—and today, this means four patriarchs, two not in communion with the Holy See and two Catholic, they all have their residence in Egypt and are as follows: Yussab II, the patriarch of the Copts; Morcus (Mark) II, the patriarch, of the Catholic Copts; Christophorus II, the Greek Orthodox; and Maximus IV, the Greek Catholic (Melkite).

## THE PRINCIPAL CHRISTIAN LEADERS OF EGYPT THE FOUR PATRIARCHS AND THE REPRESENTATIVE OF THE HOLY SEE.

We are indebted for the photographs of the four patriarchs to Dr. Burmester who has also collected material for the





H.D.B. CHRISTOPHORUS II  
The Orthodox Patriarch of Alexandria



H.B. YUSSAB II  
The Coptic Patriarch of Alexandria



H.E. Mgr. ARTHUR HUGHES  
Papal Internuncio to Egypt





H.B. MAXIMUS IV



THE MAXIMUS IV

biographical notices, and for the photograph of Mgr. Hughes to J. Ramsay-Fairfax; the notes on His Excellency are taken from an appreciation written by him in the *White Fathers* for March-April. We wish to thank all concerned for the kindness and trouble they have gone to.

As to the order we have observed in arranging the photographs, the patriarchs have been placed according to the date of their respective enthronement, while Mgr. Hughes has been placed between those who are not in communion with the Holy See and the Catholic patriarchs. THE EDITOR.

## HIS DIVINE BEATITUDE LORD LORD CHRISTOPHORUS II

*Pope and Patriarch of Alexandria and of All Africa<sup>1</sup>*

H. D. Beatitude Christophorus II whose name as a layman was Charalampos Daniêlidês, was born at Madutos in the Thracian Peninsula on 17th January, 1876, and completed his studies at the theological college of the Holy Cross in Jerusalem from which he graduated with honours in 1900.

On account of his exceptional ability and of the remarkable progress which he made in his studies in theology at the aforesaid College, he was ordained deacon in 1899, one year before he graduated. Having entered the Confraternity of the All-holy Sepulchre, he was appointed by it as honorary secretary of the Financial Department, and, two years later, became a member of the Financial Committee of the patriarchate of Jerusalem.

After four years work at the patriarchate of Jerusalem, he was engaged by the late patriarchate of Alexandria, Photius I, for work at the patriarchate of Alexandria, and was ordained priest at his hands in Cairo in 1905, and appointed prôtosynkellos.

On 3rd August, 1908, he was consecrated metropolitan of Axum (Abyssinia) by the Patriarch Photius I, and, later, undertook what, at that time, was a long and difficult journey to Addis Abeba. Although his stay in Abyssinia was but of short duration, it was, nevertheless, of very great value to the Greek Colony living there.

On his return to Egypt, he was entrusted with the pastoral care of the Orthodox Christians of the see of Nubia, and he took up his residence at Khartûm, where he resided until 1914.

<sup>1</sup> Ἡ Αὐτοῦ Θειοτάτῃ Μακαριότητι ὁ Πάπας καὶ Πατριάρχης Ἀλεξανδρείας καὶ Πάσης Ἀφρικῆς κ. κ. Χριστοφόρος ὁ Β'.

In 1914 he was translated to the see of Leontopolis (Zagazig, Egypt) which see he administered until 1939, when he was elected to the throne of Alexandria. Four days later, on 25th June, 1939, H. D. Beatitude was enthroned with the usual impressive ceremonies in the church of the Annunciation, Alexandria, as Pope and Patriarch of Alexandria.

H. D. Beatitude is deeply versed in Canon Law, and it was largely due to his efforts that a happy solution was found in 1910 for the thorny archiepiscopal question in Cyprus which had troubled the peace of the Church of Cyprus for ten years.

H. D. Beatitude, who is an excellent linguist, is an outstanding figure in public affairs in Egypt and the champion of the rights of the Christian communities. His charm, diplomacy and courtesy have endeared him to the Christians of all rites by whom he is held in the highest esteem.

The official ecclesiastical titles of H. D. Beatitude, as used in the services of the church, are as follows: "*The Most Blessed, the Most Divine, the All-holy Pope and Patriarch of the great city of Alexandria, Libya, the Pentapolis, Ethiopia and all the land of Egypt, Father of Fathers, Shepherd of Shepherds, Highpriest of Highpriests, the Thirteenth Apostle and Judge of the Universe,<sup>1</sup> Lord, Lord Christophorus.*"

EIS POLLA ETE DESPOTA!

## HIS BEATITUDE YUSSAB II,

*Pope and Patriarch of Alexandria and of Africa*

His Beatitude Yûssâb<sup>2</sup> II whose name as a layman was Qaddas Fîlibus (Philippos) Yûsif (Joseph), was born in 1880 in the Coptic village of Dair ash-Shahîd Fîlûthâûs which belongs to Naghâmish in the province of Girga. Having completed his studies at the elementary school (kuttâb) of his village, he entered, in 1895, the Dependency (Metokhion) of the Monastery of St. Anthony at Bûsh, not far from Beni Suef. After five months' service at the Dependency, he was allowed to proceed to the Monastery of St. Anthony, where the hegoumenos was so impressed by his piety and religious zeal that, after the short space of three months

<sup>1</sup> The title Κριτὴς τῆς Οἰκουμένης was accorded to Theophilus, Patriarch of Alexandria, in A.D. 1016, when he acted as arbitrator between the Emperor Basil II of Constantinople and the Œcumenical Patriarch, Sergius.

<sup>2</sup> Yûssâb is an Arabic form from the Coptic Iôssêph (Joseph) in which the final *ph* became a simple *p* which, in turn, produced a *b* in Arabic.



and a half, he made him a monk, and he then took the name of Claudius.

Having spent less than ten years in the monastery, the young monk was sent to a school at Bûsh, where theology and Coptic were taught. In 1901 he was ordained priest and made a hegoumenos. As he displayed such aptitude for theological study, the then metropolitan of Alexandria, John, had him sent together with other students of theology, at the expense of the patriarchate, to the famous Rizareios Theological College at Athens, where he was enrolled as a student in 1902, under the name of Claudius al-Antonî. Having successfully completed his studies at this college in 1904, he returned to Egypt.

In 1908 he was appointed hegoumenos of the Coptic Monastery at Jaffa in Palestine, where he remained until 1912, when he was transferred to Jerusalem to be appointed hegoumenos of the Coptic Monastery in the Holy City. On 5th December, 1920, he was consecrated metropolitan of Girga, and took the name Yûssâb. As metropolitan of this city, he built and consecrated six new churches, erected a girls' school, and restored the metropolitan palace and cathedral.

He has visited Abyssinia on two occasions; the first time in December 1929, when he accompanied the late Patriarch John, and the second time in November 1930, when he assisted at the coronation of the Emperor Haile Selasie. During the absence in Europe, for reasons of health, of the late Patriarch John, he was appointed locum tenens of the Patriarchal Throne.

On the 10th May 1946, he was elected patriarch, and his enthronement took place in the Cathedral of St. Mark in Cairo on the 26th May 1946.

The official titles of His Beatitude, as used in the services of the church, are as follows: "Our Most Holy and Most Blessed Father, Pope Abba Yûssâb II, Patriarch of the great city of Alexandria and of all the land of Egypt, of the City of our God, Jerusalem, and of the Five Cities of the West<sup>1</sup>, of Libya, Nubia, Ethiopia and of Africa."

In addition to Arabic, His Beatitude has a good knowledge of Coptic, Greek and French. There are two official patriarchal residences in Egypt, one in Cairo and the other in Alexandria.

A HUNDRED YEARS, O MASTER!

<sup>1</sup> i.e. the Pentapolis.

HIS EXCELLENCY THE MOST REV. MGR. ARTHUR  
HUGHES, W. F.,

*Titular Archbishop of Apro and Papal Internuncio to Egypt.*

Not yet fifty years old Mgr. Hughes started his career as a journalist until, feeling the call to the Church, he studied for the priesthood and joining the White Fathers was ordained in 1927.

He commenced his ministry in Heston, Middlesex, from where he went for ten years to Uganda, in due course doing important work for education in that vicariate. From thence as the war-clouds gathered he was transferred to the apostolic delegation at Addis Ababa in Abyssinia and then very shortly appointed regent of the apostolic delegation to Cairo and Jerusalem, where the then delegate being an Italian had, for political reasons been recalled to Rome.

In Egypt a situation calling for the greatest tact awaited Mgr. Hughes. Politically and on the religious side his position was likely to be most difficult. Politically the delegation did not, of course, count officially or claim diplomatic privileges, but as the religious representative of the Holy See politics could not be entirely overlooked, hence the departure of a delegate who was Italian when Italy entered the war against Britain, which was using Egypt as a vital base of operations, though the latter was not on paper at war with the Axis powers. Then as the Allied position in North Africa changed from a defensive to an offensive character and the signs of victory became apparent, other signs appeared, namely, a determined Egyptian nationalism demanding British evacuation and the Union of the Nile Valley. Through these vicissitudes Mgr. Hughes watched over the welfare of the Church, but made it plain that for Holy Church in the Nile Delta her welfare was bound up with the welfare of Egypt as a whole and thus daily his prestige grew not only among Catholics but among the Moslem rulers of the country, so that finally when a question of diplomatic relations was decided upon both the King and public opinion generally made it plain that it was Mgr. Hughes whom they particularly desired as representative of the Holy See.

One of the greatest and best of the good deeds accomplished by Mgr. Hughes has been to establish very cordial relations with the Eastern Christians, to whom he has given every possible support and encouragement, thus putting into practice the wishes of the Holy Father, who has declared that it may be by means of the Catholics of

the Eastern rites that the Orthodox will return to union with Rome. Mgr. Hughes was from the first indefatigable in attendance at the solemn liturgies and feast days of the Melkites, Maronites, Catholic Copts, Syrian Catholics and Chaldeans, and as one who has been privileged to attend many of these solemn functions I can testify to the love and affection with which the appearance of "His Excellency" is greeted. More and more he made the delegation the focal point for all Catholics in Egypt and when in 1945 he was consecrated bishop of Hieropolis, for the first time in history an Oriental prelate presided at this service according to the Latin rite in the person of the late Melkite patriarch H. B. Cyril IX. Later when the appointment of an Internuncio was mooted it was the Oriental Catholics and particularly the Melkites who may be said to have literally bombarded the Holy See by telegraph begging for the return of their beloved "Excellency." Mgr. Hughes has been a great deal responsible for the restoration of a patriarch to the Catholic Copts.

This then is the man who presented his credentials on 10th November, 1947 as the first Internuncio of the Holy See to a Mohammedan sovereign in the person of H.M. King Farouk of Egypt.

### HIS BEATITUDE MAXIMUS IV,

*Patriarch of Antioch, Alexandria, Jerusalem and of All the East.*

His Beatitude Maximus IV, whose name as a layman was Amin Rizkallah Saigh, was born at Aleppo on the 10th Nîsân (April), 1878, and attended the primary school of this city. Obeying a voice which said within him: "Come, follow Me," he went to Jerusalem in 1893, where he joined the Seminary of St. Anne, which is under the direction of the White Fathers. In 1905, as the deacon Yûsif (Joseph), for this was his name in religion, he went to Harissa (Syria), where he embraced the life of the Missionaries of St. Paul. On the 17th Ailûl (September) in the same year, he was ordained priest, and in 1912 he was appointed superior general of the Missionaries of St. Paul.

On the 31st Ab (August), 1919, Father Yûsif was consecrated metropolitan of Tyre taking the name Maximus, and in 1921 he was appointed visitor apostolic for the Melkite communities in North America; and three years later, this title was extended to include the whole of the Melkite clergy.



In 1925, on the death of the Patriarch Demetrius, he was appointed patriarchal administrator. Eight years later, on the 26th Hazîrân (June), 1933, he was translated to the see of Beyrout. The following year he founded the first order of nuns of the Community of Perpetual Succour, and in 1937, he constructed the metropolitan palace of Beyrout. On the 30th Tishrîn al-Awal (October), he was elected patriarch, and his enthronement took place amid grand ceremonies in the Cathedral of St. George at Beyrout on the 2nd of Tishrîn al-Thânî (November).

The official titles of His Beatitude, as used in the services of the church, are as follows: "Maximus IV, the Most Blessed, Most Holy and Most August, our Lord and Master and Patriarch of the great city of Antioch, of Alexandria and of Jerusalem, of Cilicia, Syria, Iberia, Arabia, Mesopotamia, the Pentapolis, Ethiopia, of all Egypt and of all the East, Father of Fathers, Shepherd of Shepherds, Highpriest of Highpriests and the Thirteenth Apostle."

The titles "Patriarch of Alexandria and of Jerusalem" were accorded to the Melkite Patriarch of Antioch, Maximus III (A.D. 1779—1855), on 13th January, 1838, by Pope Gregory XVI of Rome, and have been borne by his successors ever since. In the following year, the wearing of the episcopal ring, the pectoral cross, and a coloured robe was enjoined on Maximus III by a firman of the Sublime Porte, and his successors have continued to wear these insignia.

On the occasion of the first visit to Rome of Melkite patriarchs, after their consecration, they are invested with the pallium, but they do not wear it on any other occasion. However, it is customary to inter them with the pallium, though this practice was not observed in the case of the late Patriarch Cyril IX.

His Beatitude Maximus IV has official residences at Damascus, Beyrout, Alexandria and Cairo.

EIS POLLA ETE DESPOTA!

## HIS BEATITUDE MORCUS II,

*Patriarch of Alexandria and of Africa.*

His Beatitude Morcus II, whose name as a layman was Morcus Khuzam, was born at Akhmîm in Upper Egypt, in April 1888. He attended for a time the College of St. Catherine of the Christian Brothers at Alexandria, and on the 25th April, 1898, he entered the Coptic Catholic petit séminaire of the

Society of Jesus at Cairo. In September 1905, he went to Beyrout, where he was enrolled at the University of St. Joseph, and pursued his studies in philosophy and theology.

On the 30th April, 1911, he was ordained priest and appointed curé of the parish of Abû Qerqâs which is in the see of Hermopolis in the Province of Miniah. Fifteen years later, on the death of Mgr. Sedfawi, apostolic administrator of the patriarchate and of Mgr. Berzi, bishop of Thebes, he was appointed apostolic administrator of the patriarchate, and was consecrated bishop of the see of Thebes on the 30th November, 1926. On the occasion of his silver jubilee as priest, he was promoted to the rank of archbishop.

On the 9th August, 1947, Archbishop Morcus was appointed patriarch of Alexandria by His Holiness Pius XII, pope of Rome. This appointment caused infinite joy to the Coptic Catholic Community, as the patriarchate had been vacant for forty years.

The enthronement of His Beatitude took place on the 7th March, 1948, at the Coptic Catholic patriarchate at Pont de Kubbeh, Cairo. The ceremony of enthronement was performed by Mgr. Alexander Habib Iskandar and Mgr. Stephanus Sidarus in the presence of the Internuncio, Mgr. Hughes, and of representatives of all the Orthodox and Catholic rites, the Grand Rabbi of Egypt, and of members of the diplomatic corps and of other distinguished persons.

The patriarch whose piety and sympathetic character have endeared him to all who have had the privilege to know him, has been known for many years by a title which is particularly dear to him, that of bishop of the Fellahîn, which has been given to him on account of his great solicitude for the welfare of the peasants and the poor of Egypt, for whom he has built churches, founded schools, orphanages and homes.

On the eve of his enthronement, he addressed the following message to the Coptic Catholic Community: "It is not only to the Copts, but to all Egyptians who truly love their Fatherland, that I give a message of peace, charity and love. We must serve our Fatherland with all our strength, and if we all cooperate together, then joy and love will reign in every corner of our villages. Laying aside all distinction of denomination, let us unite our efforts in order that we may assure to Egypt all the prosperity which we wish her. Living side by side in this blessed land of Egypt, under theegis of a beloved sovereign, let us love one another as brothers. Let us always remember that real and lasting

happiness does not result from either fortune or success, but solely from the love of our neighbour."

The official titles of His Beatitude, as used in the services of the church, are as follows: "Our Most Holy Father, Pope Abba Morcus II, Patriarch of the great city of Alexandria and of all the land of Egypt, of Libya and the Pentapolis, of Africa, Nubia and Ethiopia."

The official patriarchal residence in Cairo is the new palace, which has just been completed in the suburb Pont de Kubbeh.

It is a great pleasure to note that His Beatitude has substituted a Byzantine mitre and crozier for the Latin mitre and crozier, which used to be worn by his predecessors. He receives the pallium on the occasion of his first visit to Rome, after his elevation to the patriarchate. He wears it over his patriarchal vestments when pontificating at the liturgy.

A HUNDRED YEARS, O MASTER!

## THOSE WHO FOLLOW THE ALEXANDRINE RITE

### THE CATHOLIC COPTS AND THOSE NOT IN COMMUNION WITH THE HOLY SEE

A brief sketch of the early centuries of the Egyptian Church has been given in the first article so we will pass on to the time of the schism between Rome and the East. At the time of the council of Florence the Coptic patriarch, John IX (1427-53) showed himself disposed towards reunion with Rome, but nothing was put into effect.

In the early seventeenth century the Capuchins founded a foundation in Cairo and the Coptic patriarch, Matthias opened all his churches to the friars, but the great obstacle to reunion were the European Catholics resident in the country. In 1673 the Friars Minor were given charge of the prefecture apostolic in Upper Egypt and the Jesuits came to Cairo. In 1741 a Coptic bishop at Jerusalem, Amba Athanasius became a Catholic and so a body of Catholics of the Coptic rite were organized. From then until the nineteenth century there were Coptic vicars apostolic, though the Coptic Catholics had no churches of their own rite and shared those of the Franciscans. But in 1893 the Franciscans made over ten of their Churches to the sole use of the Copts and two years later Pope Leo XIII divided them into three dioceses and their administrator Cyril Makarios was made patriarch in



1899. From 1908 however till the other day the patriarchal throne remained vacant being administered by an apostolic administrator, such was Amba Mark (Morcus) Khuzam, bishop of Thebes until he was on the 7th March 1948, elevated to the rank of patriarch. He has three bishops under him and some 63,000 faithful.<sup>1</sup> The clergy are trained in a seminary founded at Tahta by Pope Leo XIII in 1899 and re-organized in 1920 and there is a junior seminary in Cairo where the seminarians go out to the classes of the Jesuits close by. The Friars Minor have recently opened the college of St. Cyril at Ghiza to train young Franciscans of the Coptic rite. The *African Missionaries of Lyons* work in Lower Egypt. There are also Coptic Sisters of the Sacred Heart who do educational work.

The patriarch of the Monophysite Copts, Yussab II who resides in Cairo, has fourteen dioceses under him, including a bishop at Jerusalem, the faithful are about a million. In regard to the Copts and education a paragraph from Mr. Hourani's book is of interest, though it was written in 1946. "Like other Eastern Christians, the Copts are keenly aware of the benefits of education. In the last two or three generations a large number of Coptic schools have been established. They include four per cent of all schools in the country, and sixteen per cent of all schools above elementary level. Over twenty-five per cent of the pupils in all schools above elementary level are Copts; in girls' schools the percentage is even larger. Of this twenty-five per cent, rather less than half are students of Coptic schools, and a large proportion of the rest attend foreign institutions, especially missionary schools. At the elementary level most Coptic children attend government schools; but there is serious discontent with these schools, because they make no adequate provision for Christian teaching and because of the discrimination against Coptic teachers."—This was in 1946.

There are some 50,000 Egyptian Protestants.

<sup>1</sup>It is difficult to give exact numbers, the above are from D. Attwater's new edition, *The Christian Churches of the East*, Vol. I, but the bishop of Assiout writing the other day says "Catholic Copts do not exceed 35,000." The numbers I give in the first part of these notes are taken from Mr. A. H. Hourani's book *Minorities in the Arab World*. Throughout this article the historical matter is taken from D. Attwater's recent books.—  
The Editor.

## EGYPTIAN FOLLOWERS OF THE BYZANTINE RITE

THE GREEK ORTHODOX AND GREEK-CATHOLIC (MELKITE)  
COMMUNITIES OF THE DELTA

After the schism the Orthodox patriarchate of Alexandria sunk in importance, from 1523 till 1899 its patriarchs were nominees of the Œcumenical Patriarch and lived at the Phanariote Court.

Two patriarchs were specially instrumental in the restoration of the see to its present independence and influence ; Photios, who had been translated from Palestine at the request of the Alexandrian clergy and people, and Meletios II, ex-patriarch of Constantinople. Since 1927 there are nine eparchies under the patriarch, five of these are outside of Egypt.

It was in 1772 that the authority of the Melkite (Greek Catholic) patriarch of Antioch was extended to the Melkites in the patriarchate of Alexandria (and of Jerusalem), so the Melkite patriarch has a residence in Egypt and has two vicars patriarchal one in Alexandria and one in Cairo.

The following notes have been collected by J. Ramsay-Fairfax.

In Alexandria, second city and summer capital of Egypt, three cathedrals face each other across the square known as "Place Sainte Catharine." Each building is set some way back and each almost exactly corresponds in size and general style to the position held in the eyes of the world by the community to which it belongs—namely the Latin or "Roman" Catholics, the Greek Orthodox and the Greek Catholics or "Melkites." By far the smallest, the cathedral of the latter is at the end of a narrow passage and may thus easily be overlooked by the casual stranger, just as the existence of those Catholics who follow the Byzantine rite is so often forgotten by many who might perhaps know better. Since, however, this rite is also that of the Greek Orthodox Church, the little "Oriental Catholic" cathedral is in fact a link between the two magnificent buildings across the square and as such typifies the position held by the Greek Catholic community vis-à-vis Rome to which it owes devoted allegiance as also vis-à-vis the Greek Orthodox Church to which it is so close in ritual, background and custom. Hence the few words that follow on the position of the "Byzantine" communities in Egypt today, though under separate headings, will be found to cover many points in common, not only because both communities are religious minorities in a pre-

dominately Moslem State, but also because both, as followers of the Byzantine rite, have a fundamental bond that similarly effects the life of both.

The Greek Orthodox Church in Egypt counts over 125,000 adherents of whom, however, only some 10,000 are of Arab origin. The great majority are of Hellenic race, being drawn from the Greek and Cypriot communities whose members are to be found engaged in trade and commerce in most towns of the Delta. Although many of these people have taken Egyptian nationality, they remain "foreigners" as compared either to their own Arab co-religionists or to the other indigenous Christian minorities. Since, however, the historic patriarchate of Alexandria was established long before the Moslem conquest of Egypt, the Greek-Orthodox Church itself is not regarded as an alien importation, and link up, in which it differs from the "Latin" or "Roman" Catholic and the Protestant churches, whose advent dates from later periods.

Following the Byzantine rite, the Orthodox normally use the Greek language for their liturgy, although they have a few churches where the services are in Arabic. The latter is always used by the Greek Catholics who also follow the liturgy of Byzantium and thus the Arab Orthodox tend to frequent the Churches of their Catholic cousins. The Greek Catholic community is indeed particularly friendly with and close to the Greek Orthodox, and its hierarchy consistently maintains a most œcumenical outlook although being second to none in devotion to the Holy See. Much good has resulted from the contact thus established, but unfortunately the patriarchate of Alexandria has appeared so jealous of Rome that it sometimes seems averse to co-operating in matters of mutual benefit to all the Christian minorities as fully as might be expected, apparently from a determination to do nothing that might be construed as recognizing the existence of the Holy See as an international force. Possibly this phase is passing, as visits of ceremony were recently exchanged between the Greek Orthodox patriarch and the Papal Internuncio, whilst Greek Orthodox and Latin Catholic clergy appear to have been instrumental in organizing the recent joint celebrations in honour of St. Pachomius, in which all the Christian communities took part.

The actual patriarchal palace and cathedral of St. Saba in Alexandria are somewhat hemmed-in by adjoining buildings, and have been cut off from giving directly on to the



square in front by the erection of a fashionable store. The community has many other fine churches and cathedrals, not only in Cairo but in lesser centres, such as Port Said and Ismailia. There is not, however, quite the same keenness and interest in Church affairs among the Hellenic members of the faithful as is to be found amongst the indigenous Christians in relation to their Churches. This is probably because the Greeks, especially, still have a sense of Nation and so events and celebrations in connection with the latter occupy thought and activities that for the Greek Catholics or the Syrian Catholics would be entirely devoted to celebrations in connection with the Church. Like the latter, however, the Orthodox are industrious and loyal citizens of Egypt, and there appears to be no resentment at their recognition of Greek festivals and anniversaries by suitable religious ceremonial.

The Greek Catholics or Melkites, of Egypt number approximately 25,000, of whom some 15,000 live in the Cairo area and 6,000 in Alexandria. In Cairo they possess a magnificent cathedral and patriarchal residence at Faggala, with other fine churches in the city and Heliopolis—including the former Anglican cathedral of St. Mary, in Kasr-el-Aini, purchased a few years ago. In Alexandria, in addition to a small cathedral, they have a modern church at Fleming, favourite summer residence of the late Patriarch Cyril IX, and a new church is building at Ibrahimieh. In Cairo the patriarchal college for boys is among the best known schools, whilst the patriarchal choir and that of St. Cyril, Heliopolis, have attained a high standard in the rendition of Byzantine church music.

A monthly magazine, "Le Lien" is published in Cairo, and which combines topical items of interest to the community with articles of a religious and historical interest. Its œcumenical tone as regards the Orthodox churches is noteworthy, being sympathetic of the friendly relations maintained particularly with the Greek Orthodox, many of whose people attend at the Greek Catholic churches. Mostly of Egyptian or Syrian nationality, the Greek Catholics of the Delta are excellent Catholics, living their lives in full unity with their Church in connection with whose activities they take a full and regular share. Mostly members of the business and professional classes, they include several persons prominent in the service of the State, of which they are loyal and industrious citizens. Generally well-to-do, their charity is expressed in the constant embellishments and care provided



H. B. MORCUS II, WHEN BISHOP OF THEBES,  
AND SOME OF HIS CLERGY.



The Franciscan College of St. Cyril at Ghiza with His Excellency Mgr. Hughes  
in their midst.

them. Moved by compassion for their sorry plight, a number of the inhabitants of this place brought the wretched recruits food and drink. Touched by this mark of kindness, Saint Pachomius enquired who these charitable people were and was informed that they belonged to the sect known as Christians. He then determined to learn more of their beliefs, and received instruction in the Christian Faith.

One evening, when he was alone on guard, he raised his hands to heaven and began to pray after the manner of the Christians: "O God, the Creator of Heaven and earth, if Thou wilt deign to regard me unworthy, as I am, that I may know Thee, the only true God, and Thou wilt deliver me from this affliction, I will follow Thy will all the days of my life, and having love towards all men, I will serve them in accordance with Thy command." In this manner Saint Pachomius dedicated himself to his newly-found religion.

The early defeat of Maximinus put an end to the war sooner than was expected and thus rendered needless the despatch of the troops to the theatre of war. They were, therefore, demobilised and allowed to return to their homes. Saint Pachomius at once set out for his town of Khenoboskion, but instead of returning to his parents' house, he took up his abode, without saying a word to anyone, in a ruined temple of Serapis, where he cultivated vegetables which formed his main diet. Here he spent two or three years and was baptized into the Christian Faith. On the night following the ceremony, he received a vision in which he saw his hand filled with dazzling snow and heard a voice saying to him: "Behold this snow, my son: it is a pale image of the grace which God hath conferred on thee." From this moment Saint Pachomius determined to devote himself entirely to God's service.

One day, Saint Pachomius heard of a saintly hermit called Palaemon who was living a wonderful ascetic life in the desert, and he resolved to visit him and join him in the ascetic life. Having found the cell of Palaemon, he knocked at the door and said: "Father, God sends me to thee to make me a monk." Palaemon, at first, was unwilling to receive him and advised him to go elsewhere, where it would be easier to make a start in the ascetic life, and after this, he should return, and then he might accept him. As Saint Pachomius still persisted in his request, Palaemon said: "Take note, young man, that with me thou wilt have to live very frugally and lead a very hard life: I live on bread and



salt alone, and meat and wine are totally unknown to me ; I spend half the night, and sometimes the whole night, in prayer and in the recitation of the psalms." These words delighted Saint Pachomius who felt that he was capable of living such a life, and moved by the grace of God, declared this to the old hermit. After much persuasion, Palaemon was prevailed upon to admit Pachomius and to allow him to share his cell. Thus they lived together for about two years emulating each other in works of mortification and prayer. The progress which Saint Pachomius made in the ascetic life was such that even Palaemon marvelled at it and glorified God. At night, if Saint Pachomius showed signs of becoming drowsy during his meditations, Palaemon would place an empty sack in his hand and take him outside the cell and command him to fill it with sand and then carry it away from the cell and empty it out. Thus he accustomed him to do without sleep and repose, for he used to say to him : "Work hard, Pachomius, lest the enemy render vain all thy labours."

Once, when Saint Pachomius was walking at some distance from his cell, he came to the village of Tabennesis (the palm groves of Isis) which is almost opposite to Tentyra, the modern Denderah, on the banks of the Nile. At that time it was almost uninhabited, and as Saint Pachomius was meditating there and considering how good it would be to live perfectly alone, he suddenly heard a voice calling to him, and turning round, he beheld a radiant angel, who spake to him thus : "Pachomius, remain here and build a monastery. Numerous disciples will come from all parts to place themselves under thy direction. I, myself, shall give thee a rule which they must observe." Thereupon, the celestial messenger handed to Saint Pachomius a bronze tablet on which was graven the Rule for the future monastery.

Saint Pachomius returned at once to Palaemon and informed him of the will of Heaven and asked him to accompany him to Tabennesis to found there the monastery so that the plans of Providence might be realized. The old hermit, in order not to grieve his beloved son Pachomius, consented, and they both set out for Tabennesis, where they erected a few modest cells and set about to practise the Angelic Rule. However, this new manner of life did not suit Palaemon who, with reluctance, informed Saint Pachomius that he had decided to return to his former manner of living, but he insisted that Saint Pachomius should visit him at regular intervals.

It goes without saying that Saint Pachomius, in common with all the other great ascetics, had to contend with the assaults of the Evil One who did his best to overcome him, knowing well that if he could but succeed in discouraging Saint Pachomius, his victory over the other ascetics, who were his imitators, would be assured. However, Saint Pachomius by his constant prayers, fastings and mortifications, came out victorious in all his contests; and such was his faith that it is said that if he wished to cross the river he would mount on the back of crocodiles, and indicate to them with his finger the spot on the opposite bank whither he wished to go.

It was not long before Saint Pachomius was joined by many young men who wished to embrace the monastic life, and when the number of monks at Tabennesis had reached a hundred, he decided to build another monastery two or three miles away, at a place called Pabau, which from thenceforth he made his headquarters, and which thus became the chief monastery of the Pachomian rule. Other monasteries sprung up in time in different parts of the country till at length there were nine in all.

According to the Rule of the Pachomian monasteries, everyone might take as much food and drink as his physical needs demanded, for the keynote of the Rule of Saint Pachomius was moderation, as he did not wish that the working capacity of a monk should be impaired by too great austerities. He who was healthy and did not fast, should occupy himself with the hard work of the monastery, whereas, he who fasted and was delicate, should be given only light duties to perform. The monks lived together three in a cell. There were no beds, but only chairs with reclining backs which the monks covered at night with their cloaks. For dress, the monks wore a linen tunic without sleeves, which was secured by a girdle, a goatskin, and around their neck a thin cape to which was attached a hood, bearing the sign of the monastery or house to which they belonged. They were also furnished with a staff, sandals for journeys, and a linen cloak which, however, was worn only in their cells. As regards Divine Worship, there were four Canonical Hours, two for the day and two for the night, termed "In the Day," the Ninth Hour," "At Dusk," and "In the Night." With the exception of the "Ninth Hour" which had three psalms, all the rest had twelve psalms. The Day Hours were recited privately by the monks in their cells, but for the Night Hours they assem-

bled together. The divine Liturgy was celebrated only on Saturdays and Sundays, when there was a general communion of the monks. Great emphasis was laid on the study and the learning by heart of the divine Scriptures, and those who could not read had to learn, and received regular instruction in the Christian doctrine and the divine Scriptures. The monks were grouped in houses according to trades, e.g. makers, fullers, carpenters, shoemakers, tanners, etc., and were divided into twenty-four sections corresponding to the twenty-four letters of the Greek alphabet. Each letter indicated certain types of individuals, for example, "i" (iota) was reserved for those who were very simple and very innocent, whilst "x" (xi) designated those who were difficult and stubborn. By this ingenious means Saint Pachomius was able to control very effectively the large number of monks under his rule who, at the time of his death, amounted to not less than three thousand.

Soon after Easter in the year 348, an epidemic broke out in Egypt, the nature of which is not known, and the monks died by the hundreds, and among the first, Saint Pachomius. Two days before his death, Saint Pachomius called together the heads of his monasteries and delivered to them his last commands. Just before he died, Saint Pachomius, seizing Theodore the steward of the monastery, amicably by the beard, said: "Brother, when the funeral service is over, exhume my body and transport it to some unknown spot." St. Pachomius passed away peacefully on 15th May, 348, in the fifty-seventh year of his age. After the funeral office was over, Theodore, with the help of three other monks, removed the body of the Saint to a secret burial place.

The work of Saint Pachomius, however, endured, and it was not long before his Rule was carried to lands far beyond the frontiers of Egypt. In Palestine, it was Saint Hilarion who, on his return from a visit to Egypt, was the first to establish the monastic life there. When Saint Eustathius who was educated in Egypt, returned to Asia Minor, he founded monasteries in Pontus, Cappadocia, and Armenia. He inspired, moreover, such an interest in the monastic life in his friend Saint Basil the Great, that this great Doctor of the Church went especially to Egypt to study at first hand the cenobitic life, as practised there. On his return to Cappadocia in 358, Saint Basil founded his famous monastic Rule, the Egyptian origin of which, and his debt to Saint Pachomius are manifest. Translated into Latin by Rufinus, the Rules



of Saint Pachomius served as a model to Saint Benedict for his monastic Rule which soon became renowned throughout the West. It is to the foundation of the Benedictine monasteries in the West, that is due the civilization of Europe in the Dark Ages which followed the fall of the Roman Empire, for, conducted on lines laid down by Saint Pachomius, these monasteries became centres of light and learning in a world that was plunged in ignorance and disorder.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτοῦ καὶ εἰς  
τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτοῦ.

### A Prayer

Almighty God, Who through Thy great Saint Pachomius didst enlighten and instruct all the nations of the earth, we beseech Thee to bless and protect our beloved land which Thou didst deign to visit in times past, and this we ask of Thee through the intercession of this illustrious son of the Nile Valley who, by establishing the monastic rule, hath shewn unto men a way which leads to life eternal. Amen.

## THE SIXTEENTH CENTENARY CELEBRATIONS OF ST. PACHOMIUS THE EGYPTIAN

On Sunday, 18th April, the closing ceremony of the sixteenth Centenary Celebrations of St. Pachomius the Egyptian was held at 6 p.m. in the imposing Ewart Memorial Hall of the American University in Cairo. The platform of this hall was reserved for Their Beatitudes the Patriarchs, the two secretaries of the Pachomian Committee, and for the four speakers of the evening. The first rows of seats of the amphitheatre were set apart for the archbishops, bishops and other ecclesiastical dignitaries.

His Divine Beatitude Christophorus II, His Beatitude Maximus IV, and His Beatitude Morcos II occupied their respective thrones on the platform. The throne reserved for His Beatitude Yûssâb II who was indisposed, remained vacant—a delegate sent by His Beatitude Yûssâb occupied a seat at the side of the throne, and, this delegate was the metropolitan of Tantah. The absence of His Beatitude Yûssâb II caused a feeling of profound regret among all present, as it was felt that this absence of His Beatitude

Yûssâb, as Successor of St. Mark in the line of Monophysites Popes and Patriarchs of Alexandria and Head of the National Church of Egypt, created a void in the proceedings of the evening which, otherwise, would have been a truly œcumenical and eirenic expression of love and veneration for this illustrious son of the Nile Valley, St. Pachomius, the founder of the cœnobitic life and monastic rule. The Papal Interfraternal, Mgr. Hughes, occupied a seat in the front row of the amphitheatre. In addition to the members of the Diplomatic Corps there was a large and select audience.

Proceedings opened with an address by Gaston Zananiri Bey, a prominent member of the Melkite community and of the Egyptian aristocracy, who, having, first of all, voiced the loyalty of all present to His Most Gracious Majesty, King Faruk I, under whose glorious rule there is perfect freedom for all men to practise their religion without let or hindrance, gave a brief outline of the life and work of St. Pachomius and the importance that it had had on the civilization of Europe during the Dark Ages, thanks to the establishment of monasteries founded on rules which were ultimately derived from the Rule of St. Pachomius. A short description then followed of the activities of the committee in arranging for series of lectures on St. Pachomius and his work. Speeches then followed by the President of the American University in Cairo, Dr. Badeau, by the Very Reverend Ibrahim Louka of the Coptic Orthodox Patriarchate, by the Reverend Boulanger, O.P., and the proceedings were concluded by an address in Greek and French by the eminent and learned Dr. Theodore D. Mosconas, Hypomnematographos and Librarian of the Greek Orthodox Patriarchate, Alexandria.

In the lectures which were given in Alexandria and repeated in Cairo almost every aspect of the life and work of St. Pachomius and of Pachomian Monasticism was dealt with by scholars and specialists. The following is a list of these lectures which will be printed in a work entitled the *Pachomiana* which, it is hoped, will be available for the public in the coming autumn.

“The Pachomian Rule” by Professor Aziz Suryal Attiya of Faruk I University, Alexandria.

“Saint Pachomius and the Civilization of the West” by Gaston Zananiri Bey.

“Monastic Life according to MSS preserved in the Coptic Museum at Old Cairo” by Yassa Abd al-Masih, Librarian of the Coptic Museum.

"Egyptian Paganism and Egyptian Monasticism" by Dr. E. Drioton, Director of Egyptian Antiquities in Egypt.

"Vitae of Saint Pachomius" by Dr. Theodore Mosconas, Hypomnematographos and Librarian of the Greek Orthodox Patriarchate.

"Psychological, Physical and Social Factors in the development of Monasticism in Egypt" by Professor Dr. G. P. Sobhy Bey.

"Liturgical Observance in Pachomian Monasticism and its influence on the Church" by Professor Dr. O. H. E. Hadji-Burmester of Faruk I University, Alexandria.

On May 15th, the feast of Saint Pachomius, there was celebrated at 8.30 a.m. in the Greek Orthodox cathedral of Saint Sabbas, Alexandria, a solemn liturgy in the presence of His Lordship. the Most Reverend Athanasius, bishop of Mareotis, who vested in a purple manduas and carrying his staff, occupied the episcopal throne.

The Melkite community was represented by the Very Reverend Archimandrite George Karûth, patriarchal vicar, the Very Reverend Archimandrite Elias Lafûfah and Gaston Zananiri Bey. The Coptic Orthodox community was represented by Dr. Munîr Shukrî.

A learned and inspiring sermon was preached by His Lordship Athanasius who dwelt on the effect of the life and work of Saint Pachomius on the Church throughout the world.

This impressive liturgy thus formed a fitting conclusion to the sixteenth Centenary Celebrations of Saint Pachomius the Egyptian.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτοῦ, καὶ εἰς τὰ  
πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτοῦ.

15th May, 1948.  
Alexandria.

O. H. E. HADJI-BURMESTER.



## NEWS AND COMMENTS

### THE APOSTOLIC DELEGATE TO PALESTINE

When Mgr. Hughes received his new position as Interuncio to Egypt he ceased to be apostolic delegate to Palestine. This post was taken by Mgr. Gustavo Testa. This gives an occasion to outline the situation of Catholics under the new jurisdiction.

The Latins in Jerusalem and Palestine are under the Latin patriarchate of Jerusalem, helped, in all that concerns the Holy Places by the Guardians of the Holy Land. The Greek Catholics, Melkites, have besides the Melkite vicar-patriarchal, also a bishop at St. John at Acre.

There are a few priests of the Alexandrian-Ethiopic rite, of the Armenian, and the Syrian rites at Jerusalem for the faithful of these rites ; also, since 1947 an ecclesiastic of the Chaldean rite was sent there by the Patriarch Emmanuel II Thomas, now deceased, to busy himself in helping them spiritually.

In Transjordan the jurisdiction is double : The Latin patriarch of Jerusalem holds jurisdiction over the Latins ; the Transjordanian eparchy over the Melkites.

The Latin patriarchate of Jerusalem extends its jurisdiction over the few Latins in the Isle of Cyprus ; that of the patriarchate of Cilicia over the Armenians ; while an independent eparchy was established for the Maronites, whose titular lives at Qurnet Sahwan in the Lebanese Republic.

### THE TERRITORIAL AUTHORITY OF THE SACRED EASTERN CONGREGATION

It will be convenient here to give a statement as to the territorial authority of the sacred Oriental congregation. Since 1938, Pope Pius XI gave this congregation exclusive power over all Catholics (including Latins) in the following countries : Egypt and Sinai, Cyprus, Greece and the Dodecanese, 'Iran, 'Iraq, Lebanon, Palestine, Syria, Transjordan and Turkey. Beyond these countries, it retains full jurisdiction over all dioceses, parishes, missions and persons of Eastern rites anywhere in the world and problems arising from mixed relations Latin Catholics with those of Eastern rites are also subject to the sacred Oriental Congregation.

The above jurisdiction is not exercised to the prejudice of the jurisdiction of the Catholic Eastern Patriarchs, but represents the higher court of appeal ; the Pope himself is always the Prefect of this Congregation.

## OBITUARY

### DOM HUGH CONNOLLY—R.I.P.

Richard Joseph Connolly was born at Werajel, near Carcoar, New South Wales, on July 12th, 1873. He was sent to school at Downside in 1888 and received the habit of a monk in 1891.

After taking his degree at Cambridge and working in the school at Downside for a time he was made Superior of Benet House, the Downside house of studies at Cambridge in 1904. It was there that he acquired his profound and accurate Liturgical and Syriac scholarship. He was appointed in 1911 lecturer in Syriac at Christ's College; in 1912—14 he was examiner in the Oriental Language Tripos and was a member of the Board of Oriental Studies 1911—12.

In 1916 he returned to Downside since the Cambridge house was temporarily closed. Here he was again working in the School and also Editor of *The Downside Review*. He died on March 10th of this year.

Father Hugh's most important publications were: *The Liturgical Homilies of Narsai* (1909) in Cambridge Texts and Studies. *The So-Called Egyptian Church Order and Derived Documents* (1916.) He also brought out several studies on *The Didache* and he wrote an essay to prove that St. Ambrose was the author of the *De Sacramentis*.

For the above I am indebted to the kindness of the Editor of *The Downside Review*.

Dom Connolly wrote the obituary notice of his friend and our contributor, H. W. Codrington, in these pages in 1943.—  
THE EDITOR.

Professor Nicholas Berdyeav died 23rd March. He will be a very great loss not only to the Russian Orthodox but present day Christian thought. In a future issue we will give some appreciation of his work. R.I.P.

# LETTERS TO THE EDITOR

A Syrian,  
India.

To the Editor, THE EASTERN CHURCHES QUARTERLY  
SIR,

The October-December 1947 number of the *E.C.Q.* contains an article from one Dominic de Turville. May I make the following remarks about that article:—

1. The writer supposes that Cosmas was a Nestorian. But are there not scholars who say that Cosmas was a Catholic? That Cosmas was Catholic at least when he wrote his *Topography* wherein he speaks of Male, Taprobane . . . is certain according to some.

2. How could Dominic de Turville categorically assert that Mar Saper and Mar Prodh were Nestorians? The ninth century was a period when there were East Syrian or Greek Melkites in the Persian Empire.

3. Dominic de Turville takes for granted that Archbishop Menezes brought back to the Church the Malabar Syrians whom he terms Nestorians. But a careful study of the sixteenth century Malabar history will reveal to any impartial mind that the Malabar Syrians were in communion with Rome in the sixteenth century.

4. The writer asserts that after the Synod of Diamper a body of Syrians took an oath never to submit to the Church, and in consequence returned to Nestorianism. This is historically false. The oath was not against the Church, but against the Portuguese. There was no returning to nor embracing of Nestorianism. It would have been correct if he had said that those who were displeased with Portuguese rule after taking an oath never to obey the Portuguese, eventually became Jacobites.

5. Dominic de Turville says that the fourth century emigrants are called Sudists. But the Nordists strongly protest against the accuracy of this assertion. He also says that the Syro-Chaldaic rite is the rite of the Sudists inasmuch as they believe that they brought it with them. The Nordists deny this.

6. He asserts that the Antiochean rite in Malabar dates from the third century. This is false.

7. Dominic de Turville ignores the Catholic Chaldean Bishops of Changanacherry and Trichur.

A. SYRIAN.

[To save time we have asked Mr. de Turville to answer in this issue.—The EDITOR.]

Bearehurst Lodge,  
South Holmwood,  
Surrey.  
*Monday in Low Week, 1948.*

*To the Editor,* THE EASTERN CHURCHES QUARTERLY  
SIR,

As I am down from Cambridge at the moment, neither my own books, nor those of the University Library are available to me for reference; in addition I am entirely overwhelmed with work, so I must crave the indulgence of "A Syrian" if my reply to his letter is sketchy and without references.

1. There are no doubt scholars who say that Cosmas was a Catholic. The assertion is however, against the bulk of the evidence.

2. As for 1. But also, the perfectly true remark that there were East Syrians and Melkites in the Persian Empire can hardly be called evidence in favour of Mar Saper and Mar Prodh being Catholics. Incidentally, when Marco Polo visited the Malabar coast about 1280, he referred to the Christians there as "Nestorians of the St. Thomas tradition"—or words to that effect. I am aware that this is several centuries later, but is perhaps on that account, more valuable as an indication of earlier Nestorianism than otherwise.

3. I have, in historical matters, as impartial a mind as anyone who is interested in discovering the truth. The abjurations of the Synod of Diamper would certainly not make one think that the Syrians concerned were in communion with Rome. Has "A Syrian" read the Documents?

4. The oath at Coonen Cross certainly implied severance with Rome. I cannot see the exact point of "A Syrian's" objection here. He himself says, and rightly, that they afterwards became Jacobites; that they did so was certainly the result of the oath, otherwise they would have remained Catholic. The point is they did not remain Catholic—whether the oath was against the Portuguese or the Church of Rome.

5. I have no axe to grind. No doubt the Nordists do deny the things they are said by "A Syrian" to deny. I am equally sure the Sudists deny many assertions of the Nordists. The fact that one or the other party denies certain things does not make those things wrong; I am personally interested in the historical facts, but not even slightly in any



sort of partisan squabble. Perhaps I should add here that I left out all reference to the Nordists and made only the passing reference to the Sudists exactly because of this.

6. I did *not* assert that the Antiochean rite in Malabar dates from the third century, which would have been nonsense. I made the remark that the Antiochean rite dates from the third century ; which is absolutely true.

7. I did not "ignore" the bishops in question. I did not set out to enumerate all the bishops of the rite. I simply mentioned only two.

I should like to add a word. Wishful thinking in this regard is not likely to help. The facts must be accepted. Historical "wishful thinking" on the part of Catholic would-be historians has done more harm to her cause in some places than her overt enemies have done. Let us work upon a basis of historical facts, not spend our time trying to make those facts as we would have them. There are many non-Catholic Christians in Malabar. Prayer and work for their reunion with the Church will get us a great deal further than unhistorical speculations about the colours of the sashes of bishops from Babylon of a thousand years ago.

Yours sincerely,

DOMINIC DE TURVILLE.

## REVIEW OF REVIEWS

### CATHOLIC

*Temoignages.* Cahiers de la Pierre-qui-vire. (August 1946).

This is a quarterly review produced by the famous Benedictine Monastery of Pierre-qui-vire. Saint-Léger-Vauban (Yonne), France. The name is a good one; for it neatly summarizes the aim of the review: to bring together evidence of present-day problems and of the attention they are receiving in France from thoughtful men. It is roughly 200 pages in length, of which about two-thirds consists of articles written round a central idea, and one-third of accounts, varying from a bare mention to a detailed discussion, of the more important contemporary work recently published in philosophy, sociology, spirituality, art and letters. The kind of question chosen for discussion is illustrated by the programme announced for this year: January—The worker is a man; April—The peasant-problem; July—The value of Tradition; October—On the idea of progress. We hope to give some account of these at a future date.

The number under review is entitled "Figures d'aujourd'hui"; in it the Editors propose to "feel the pulse" of the present century by giving some account of representative figures who are holding the stage in Philosophy, in Music, in Poetry, in Painting, etc.

The topsy-turvydom of the modern world could hardly be better demonstrated than by the witnesses chosen.

Jean-Paul Sartre represents Philosophy; incomparably subtle, unsearchably obscure, he makes no secret of his enmity to God, and yet professes himself a "lover of Wisdom." His latest work "l'Etre et le Néant," which is steeped in pessimism, is analysed by Pierre Ayraud; a "head-breaking" task on account of its "Obscurité étouffante"; its main theses are shown to depend on the postulates of Idealism, which it professes to reject, and to imply the idea of potentiality, which it professes to despise.

Olivier Massiaen stands for Music. He is a fervent Catholic; a composer with something original to add to musical technique; a literateur of somewhat questionable taste. He writes extravagantly about his musical compositions—which seem to have a measure of public approval—and he may be classed among the "mystics" of the musical art. His literary productions at times appear out of harmony with his solid attachment to his Catholic faith.

Pablo Picasso is chosen to represent modern painting; his artistic evolution is described in an excellent study, the joint work of Dom Claude Jean-Nesmy, and Dom Angelico Surchamp. There was a time when his work manifested not only his mastery of his medium, but his preoccupation with the production of beauty. The object of his latter work is avowedly not The Beautiful, but the exposition of his artistic reaction to the "anguish of humanity" as he sees it from day to day.

There follows an article on the element of prophesy in Poetry. Milosz is taken as the witness; the conclusion is that no matter how sublime the Poetry may be, it contains nothing that surpasses the unaided powers of man.

Two witnesses are chosen to typify the religious uneasiness of the modern world: Pierre-Celestin Lou Tseng-Tsiang, former Minister in the Chinese Republican Government, who became a Catholic and a Benedictine; and Lanza del Vasta, a descendant of princes, who while professing to remain a Catholic, became a vagabond, and journeyed to India to become a disciple of Ghandi. The article on Père Lou is an account of his conversion and his ideas about the reaction of China to a fully constituted Catholic Church in his native country. The thought and poetry of Lanza del Vasta is somewhat fully discussed in an article by Louis-H. Parias, and some conjoint notes on what is useful and what is dangerous in his message are signed by Dom Irénée Gros.

Not the least interesting part of the Quarterly is devoted to accounts of recent work in many branches of learning; these take the form of book-reviews, "chroniques" etc. These are in a section entitled "Théologie Spirituelle," part of which is devoted to "the Christian Orient" and "Islam and India." Contemporary novels of the better sort are dealt with in a reputed conversation with Malèbre, an old hand at literature, whose shrewd comments on books and authors show what is to be looked for in a first-class novel.

In conclusion *Temoignages* fills a definite want for those who wish to keep up to date with contemporary French thought and letters.

E.P.W.

*Unitas* (Organo dell' Associazione Unitas) Anno. II, num. 1, 2, 3, 4.

This review published as it is in Rome itself "with ecclesiastical approval" by Father Charles Boyer, S.J., Prefect of Studies at the Pontifical Gregorian University, is of almost

epoch-making importance in the history of the so-called œcumenical movement. As we know, Rome moves slowly. "Is she not eternal?" said Benedict XV, and therefore in no hurry; so we may believe that work for Christian unity is well on its way, when we see it taken up in the very centre of Christendom.

We can only mention briefly those articles published during 1947, which are of particular interest to readers of the *E.C.Q.* In No. 1 Lino Lozza writes on *Usanze etiopiche difese nella "Confessione di Claudio,"* and gives a description of the various Jewish customs practised by Ethiopian Christians, of attempts made to justify them and of the attitude taken up towards them by the Holy See. Father Joseph Gill contributes a serial article on *The Church of England and Reunion*, giving a very unbiased history of the efforts made by the Anglican Church towards union from the Lambeth appeal of 1920 onwards. We have also the text of a speech made at Lyons during the Unity Week by Mgr. Charrière, the worthy successor of the saintly Mgr. Besson, bishop of Lausanne, Geneva and Fribourg. In No. 2 Nicola Ladomerzky traces the history of the dogma of the Immaculate Conception of Mary in the Greek Church after the separation and shows how widespread was the belief in it up till 1854.

Dr. Sergius Bolshakoff gives a very accurate account of *The Russian Church Today*, and gives details of the intense fervour and activity of that church.

In the news section we are told how the representative of the archbishop of Paris and several Catholic priests, some of whom made speeches, attended the unity week celebrations at the Institute of Orthodox theology in Paris.

Count Lovera di Castiglione, the author of a well documented book on the Oxford Movement, has important articles both in No. 3 and No. 4 on currents of thought in Russia on the Church and her unity, and on the "Orientations" of philosophy which differ not only in East and West, but also among Byzantines and Slavs. No. 4 also contains a useful history by Mgr. Aristide Brunello of the activity of the Holy See in the interests of the union of the churches.

But the most important document in this number is the text of a conference given in Rome in the presence of cardinals Tisserant and Pizzardo by Father Boyer on "*Le problème de la réunion des chrétiens*" at the end of which he pronounced these words, which we have long desired to hear



uttered. "Can one at one and the same time be attached to the Catholic Church, as being the only true Church of Christ, and yet be of the opinion that the return of dissidents would bring her, not only numerical increase, but also a spiritual enrichment, both in the understanding of doctrine and in the practice of virtue? If the answer is yes, then we gain the sympathy of our brethren on the other side of the river and we throw over it a bridge, over which men will pass in both directions. Reunion would be, not merely the one sided acceptance of Catholic truth, but also an exchange of riches, a reciprocal sharing, which would admit both the one side and the other to the same fullness. . . The problem is a delicate one, for there would be a danger of minimising the Church by attributing to her imperfections, which are merely to be found in some of her members. I would not agree that on any point of doctrine either the Lutherans or the Anglicans possess more perfect teaching than does our Catholic Church . . . But it cannot be denied that one finds Catholics, who are less penetrated than they should be with belief in the gratuity of grace, the sanctity of the Bible or the mystical beauty of the Church. These people could no doubt find within the Church models to copy of all the qualities, which they themselves lack. All the same they might also learn outside the Church some useful lesson which their immediate surroundings would never teach them."

N.M.

*Catholica Unio*, 1946-7. (Pub. Fribourg, Switzerland.)

*Catholica Unio* is the quarterly publication of a Swiss society of the same name for the promotion of unity between the Catholic Church and the Christian East. The chief aim of this movement is to pray and work for the increase of vocations to the priesthood of the Eastern rite: public support and interest in this work is stimulated partly by the publication of this bulletin designed to give Catholics accurate and valuable information concerning various aspects of Church Unity. This publication has a fairly wide circulation throughout Switzerland, and the movement is also actively supported by groups of members in other countries, both Eastern and Western.

An interesting feature of the periodical—which is also a testimony to the universal character of the Church—is the chronicling of many diverse items of news from all parts of the world. One may choose at random an example from

the September number, 1947, in which an account of the General Chapter of the Mechitarists at Venice rubs shoulders with news of the Chaldeans in North America and the Maronites in Mexico.

The principal articles, however, are usually concerned with current affairs and problems in church life and organization. In 1946-7, for instance, the tragic religious situation in the Ukraine was fully dealt with, the documentation faithfully reproduced, and such comment as was necessary to help the general reader to steer his way amid the complexity of the situation was given.

The work of *Catholica Unio* has been blessed by the Pope, who also appointed its new president, His Excellency, Mgr. Dr. François Crèpière, bishop of Lausanne, Geneva and Fribourg. *Catholica Unio* faithfully follows the lead given by the papacy concerning the Orient, by publishing relative encyclicals, publicizing the critical situation of the Churches of the Eastern rite, and making an ignorant and often apathetic public aware of the papal desire for the preservation and wider understanding of the Eastern rites and the union of the whole Christian East with the Catholic Church.

The bulletin is accurate, scholarly and alive. Its varied character, and continuous attempt to appeal to the intelligence, and so to the conscience, of all Catholics, saves it from appealing solely to the erudite, though there is matter for them also. Perhaps its modest length is also an encouragement to the faithful to read it, so that by prayer and co-operation, they may enter into the problem of reunion, so immense and so vital to the welfare of the Church.

E.S.

## RECENT PUBLICATIONS

1. ΚΑΤΑΛΟΓΟΙ ΤΗΣ ΠΑΤΡΙΑΡΧΙΚΗΣ ΒΙΒΛΙΟΘΗΚΗΣ. *Catalogues of the Patriarchal Library*. Tome I Manuscripts, 338 xxxii pages, 2 plates. Tomes II and III Printed Books from fifteenth-nineteenth century, 396 and 438 pages respectively. Dr. Theodore Moschonas, Alexandria, 1945-7.
2. *Bibliothecae Apostolicae Vaticanae. Codices Coptici Vaticani Barberiniani Borgiani Rossiani*. Tomus II, Pars Prior. Codices Barberiniani Orientales 2 et 17, Borgiani Coptici 1-108. xii. 479 pages. Arnoldus van Lantschoot. In *Bibliotheca Vaticana*, 1947.

3. *Three Coptic Legends. Hilaria. Archellites. The Seven Sleepers.* Cahier No. 4 Supplément aux Annales du Service des Antiquités de l'Égypte. viii, 179 pages, 12 plates. James Drescher, Le Caire, 1947.

1. Thanks to the indefatigable labours of Dr. Theodore D. Moschonas, Librarian and Hypomnematographos of the Library of the Greek patriarchate of Alexandria, the rich collection of MSS. and early printed books which this library possesses, has now been catalogued and its contents made known to scholars.

When, in the tenth century, the Greek patriarchate was removed from Alexandria to Cairo, the library followed and was housed in the patriarchal residence, in the district known as the Harat ar-Rûm. In the nineteenth century, it was again transferred with the patriarchate to the district known as the Hamzawi, where it remained until 1928, when it was brought back to Alexandria and set up in the patriarchal residence in the Sharia Fuad I. Thanks to the care and solicitude of the present patriarch, His Divine Beatitude Christophoros II, for learning, a splendid new library, with a lecture room, has now been erected by his orders at Ibrahimiah, a suburb of Alexandria, whither this rich collection of MSS. and early printed books will shortly be transferred.

The library possesses 518 MSS., dating from the tenth to the nineteenth century. Its greatest treasure, however, is now at the British Museum, the Codex Alexandrinus which, it will be remembered, was presented to the ill-fated sovereign Charles I by the infamous Cyril Lucar, patriarch of Alexandria. A gift, which certainly did not bring luck either to the receiver or to the giver, since the former was beheaded by order of the Puritans, whilst the latter, who in the meantime had become Œcumenical Patriarch and who openly espoused the doctrines of the Puritans, was strangled to death at Constantinople.

The subjects represented in the MSS collection comprise *Biblica*, *Apocrypha*, *Liturgica*, *Hagiographia*, *Patristica*, and *Musica*. The earliest dated MS. which the library now possesses (A.D. 968), is a parchment codex containing the Homilies of St. John Chrysostom on the Epistles of St. Paul. Among the *Biblica* there are a number of parchment Gospels and Gospel Books of the fourteenth century. With regard to the *Liturgica*, we have the sixteenth century (unpublished) MS. of the liturgy of St. Mark, recorded by F. E. Brightman,

*Liturgies Eastern and Western*, vol. I, p. lxiv. In MS. 288, foll. 442r-451v (sixteenth century), we have the text of the liturgy of St. James. This MS. is recorded by F. E. Brightman, op. cit., p. 50. It is unpublished. Of further liturgical interest are three MSS. containing the so-called liturgy of the Nile, i.e. the Blessing of the Waters of the Nile on the Sunday before Whitsunday, with petitions for the rise of the Nile. The earliest MS. is No. 46 (fourteenth century) with the text of this service on foll. 93r-105v. This text has been published in *Varia Graeca Sacra*, pp. 184-212, St. Petersburg, 1909. Among the early Printed Books there are a number which were brought back from Europe by Metrophanes Kritopoulos (afterwards patriarch of Alexandria) who was sent there to study by the infamous Cyril Lucar. Editions of Greek texts from the Greek Press at Venice are well represented from the fifteenth century onwards. There are over 2,000 printed books catalogued, which deal with all subjects.

In the case of MSS. Dr. Moschonas gives us full particulars. Material, dimensions of folios, contents, titles, *incipits* and *explicitis*, dates, notes and colophons are all carefully recorded. There are indexes in French to Vol. I and Vols. II and III. The library is prepared to undertake to have photographs or rotographs made of MSS., and scholars should apply in writing to the Librarian. These Catalogues are well printed on good paper, and all those who are interested in Greek ecclesiastical texts owe a debt of gratitude to Dr. Moschonas for the scholarly way in which he has prepared this work.

2. It is exactly ten years ago that the writer of this present notice had the pleasure of reviewing in the *Journal of Theological Studies* the first volume of this magnificent Catalogue, a veritable *magnum opus*, of the priceless collection of Coptic MSS. preserved in the Vatican Library. In the meantime, alas, one of the authors, Mgr. A. Hebbelynck, an eminent Coptic scholar and a dear friend of the writer, has been called hence, and the task of bringing this great work to an end now rests on the shoulders of Canon A. van Lantschoot alone.

The present volume comprises part of the MSS. of the Borgian Collection, together with two MSS. from the Barberinian Collection. The Borgian Collection of MSS. of Cardinal Stephen Borgia (A.D. 1731-1804) was transferred to the library of the College of the Propaganda of the Faith, at Rome, in 1805, and was housed with other Coptic MSS.



there which had belonged to Mgr. Raphael Tuki, the well-known eighteenth century Coptic scholar. This collection of Coptic MSS. later received the name Borgian, and was again transferred in 1902 and housed in the Vatican library, together with the Barberinian Collection of MSS. Many of the MSS. of the Borgian Collection were copied by Mgr. Raphael Tuki.

The subject represented by the MSS. catalogued in the present volume, include *Biblica*, *Liturgica*, *Hagiographica*, *Patristica*, and *Philologica*. Apart from some seven or eight MSS. which are in the Coptic Sa'idic dialect, all the MSS. are bilingual, *i.e.* in the Coptic Bohairic dialect with an Arabic translation either in part or in the whole, and, with the exception of about a dozen codices, all belong to the eighteenth century.

One of the most interesting of the MSS. is the fourteenth century Polyglot Psalter, Cod. Barber. 2, written in Ethiopic, Syriac, Coptic (Bohairic), Arabic and Armenian in parallel columns. This MS. was bought from the monks of the Monastery of St. Macarius in the Wadî n-Natrûn in A.D. 1635, but before it eventually reached Rome it had many adventures including that of being captured by the pirates off Tripoli, purchased again, then lost for a time.

As regards editing, the same meticulous care in the description of MSS. as that displayed in the first volume, has been maintained, which makes this Catalogue a most valuable addition to Coptic studies.

The best wishes of all Coptic scholars will go out to Canon A. van Lantschoot for the successful conclusion of the great work which he has undertaken. The late Mgr. A. Hebbelynck lived to see the first fifty-six pages of this present volume printed off—may the Lord God remember him in His Kingdom for ever!

3. Of the three legends which Mr. Drescher has printed from Coptic MSS. in the famous Pierpont Morgan Collection,<sup>1</sup> that of the Seven Sleepers of Ephesus is, as the author states, a literal translation of the Greek version,<sup>2</sup> and, consequently, its main interest is philological. On the other hand, there is no extant Greek version for the other two legends, and the

<sup>1</sup>The early vellum MSS. of this Collection originally formed part of the library of a small monastery in the Fayyûm. The Collection comprises fifty-six volumes.

<sup>2</sup>The Greek version of this legend is printed immediately beneath the Coptic text.

question arises as to whether these were originally written in Coptic or not. In the case of the legend of St. Hilaria, we possess a counterpart in Greek in the shape of the story of St. Apolinaria, the text of which Mr. Drescher prints in Greek for the first time. The author also gives the text of the Ancient Egyptian story of Bent-Resh, from which the Coptic scholar von Lemm derived this legend. However, as the author points out, the basic theme of the woman-monk in the Hilaria legend is a common one in Early Christian stories, for example, the well-known stories of Eugenia, Euphrosyne, Pelagia, etc. With regard to the legend of St. Archellites, Mr. Drescher says that much of what has been stated about the legend of St. Hilaria, applies also to this legend. While the first part recalls very much the Greek story of Xenophon, his wife Maria and their two sons (*P.G.* LXV, c. 340 sqq.), episodes from other stories, especially from the Vita of St. Symeon Stylites, and from that of Isaac of Dara, have close parallels in this legend. Mr. Drescher's conclusions are that both, the legend of St. Hilaria and that of St. Archellites, may very well have been the work of a Monophysite cleric who wrote in Coptic, at a time when Greek literature was out of fashion.

Both the Coptic and Greek texts are accurately edited and accompanied by an English translation with explanatory notes. For the Hilaria legend the author prints *in extenso* all extant fragments. An index of the Greek words occurring in the Coptic texts, as well as a list of Biblical references are given at the end of the volume.

Mr. Drescher is to be heartily congratulated on the scholarly way in which he has dealt with these legends. His chapter on the Genesis of these legends is most instructive. The work is a valuable contribution to Coptic hagiography, and it is to be hoped that we shall not have to wait long for his promised edition of the interesting Coptic texts on St. Michael the Archangel from MSS. in the Pierpont Morgan Collection.

O. H. E. HADJI-BURMESTER.

*Rome and the Eastern Churches.* By Father Andrew Rogosh, S.T.L. Pp. 72. (The America Press, New York, n.p.)

This forms one of a series of mission studies for use in senior seminaries of the United States, and is easily the best short sketch of the subject we have yet seen. This no doubt is due to the fact that the writer of it, himself a priest of the Slav-Byzantine rite and chaplain to the tiny Russian Catholic

colony in New York, is an *alumnus* of the Russicum at Rome. We should be happy were this booklet to have a wide circulation in all English-speaking countries.

The following points might be cleared up in further editions: Surely Alexandria was the first, not the second, see after Rome (page 16); and it was the legates, not the pope, who excommunicated Cerularius—Leo IX was dead (page 26). And Father Rogosh might have mentioned that the married priesthood is among the important points the attitude of Western prelates to which has often upset our Eastern brethren.

D.D.A.

*Richard Mayr.* Diary and Letters, translated and edited by Lilian Stevenson. (Lutterworth Press.) Pp. 148. 7s. 6d.

In the sixteen pages of introduction the reader is given a bare sketch of Richard Mayr's life. Richard was born 24th February 1924 at Graz in Austria of Catholic parents, Bavarian and Austrian, he died on the Russian front 30th October 1943 at the age of nineteen and was laid to rest with military honours at Kononowka.

A brief life, but one that is of great interest and full of inspiration for all those who are working for Christian unity. Almost the first thing entered into his schoolboy diary is—"my life is to be dedicated to the cause of unity between the Churches, East and West."

He had a good Catholic home and was educated with the Benedictines at the Schottengymnasium at Vienna. He was a keen member of the local branch of the Youth Movement, was in charge of the altar servers at his parish church and also had a deep love of his country—Southern Germany and Austria—considering it as a nation whose mission it was to unite and interpret one to another Eastern and Western Europe.

When the Nazi hold on the Austrian Youth Movement tightened Richard helped Father Müller to gather together a little group of boys that used to meet weekly at the priest's house. It was here that his spiritual life, already based on daily Mass and the liturgical feasts, was deepened by the reading and discussing of such books as Holzner's *Paulus*, Professor Jungmann's thesis: *Christ, the centre of Religious Education*, etc. As a result the motto of the little group became *in Christo* and he himself developed a vivid consciousness of membership in the Body of Christ which was henceforth the inspiration of his life. Yet withal he remained

very much of a boy, he loved ski-ing and summer tramps, cycling tours and mountain climbing, he also liked art and the study of the humanities.

In connection with his great longing one day to work as a monk for the reunion of the Orthodox Church with Rome it was the friendship of Father Johannes, a Benedictine monk of Niederaltaich in Bavaria, who inspired and strengthened his purpose.

Here, then, the Lutterworth Press gives us a translation of Richard's diary, his letters from the Labour Corps and the Army from a memoir prepared by his father. We welcome this account of a contemporary apostle of the Youth Movement and work for Christian unity and we hope this little book will have a very wide circulation.

DOM BEDE WINSLOW.

*The Consecration of Genius.* By Robert Sencourt. Pp. xxii + 330. Hollis and Carter. 1947.

The ways of Affirmation and Negation, as Charles Williams reminds us, are not exclusive: they involve and demand each other. The *whole* man: body, emotions, reason, will, and the apex of the spirit, is assumed: "what is not assumed is not saved" (S. Greg. Naz. *Letters to Cledonius*). "Christian Culture" is the working-out of this principle in man's life-in-society: not a "compromise" with the world but a presentation of the world to God. Eating, poetry and mysticism are—not equally, but strictly—part of the one, whole, movement of man's return to God. So, one might regard the task of the Church in this world as the integration of men's lives, individually and socially: "unto the perfect man, unto the measure of the stature of the fullness of Christ."

If there is a sense in which the magistracy of the Church is circumscribed, it is, so to speak, circumscribed only from without: interiorly, in that region where every human action is an encounter confronting the conscience, the whole of human activity is her proper concern. *Duc nos quo tendimus, ad lucem quam inhabitas*: it is her task to mediate the return of every man to God. Along that road there are no indifferent actions, and so there is nothing to which she is indifferent. Towards the unity of Christendom there is perhaps much to be hoped for from an increasingly clear and tempered demonstration that the exclusivism of the Church is precisely ordered toward this perfect universalism which would embrace not only every man but the whole of every man's life. And



such a book as *The Consecration of Genius* with its varied exemplifications of this universality in the blessing of the work of craftsmen, would then be seen as a valuable and typical contribution: not in the line of apologetics, but of the life-in-practice, whose cogency we all in some measure know.

"It is in that moment," says Mr. Sencourt, "when 'the heart and soul and sense in concert move' that we find the exhilaration which leads us to artistic beauty of the highest order." But that moment must be attained, as far as may be, in the life of every man: the most essential thing, said Rilke, is not the work of art itself but the *interior condition* which corresponds to its production. And that condition is something everyone is called to. Whatever his vocation, his life should be a drawing-closer to it always. The "artistic exhilaration" is an imperfect, but—on its level and set in its true context—an authentic manifestation of it. But it is most nearly, though still, in this life, incompletely, reached in the marvellous equilibrium of the mature, which fore-shadows beatitude.

A.C.

*L'Ecole Néo-Solesmienne de Chant Grégorien.* (Manuscrit.)  
*Le Chant Grégorien.* (Troisième édition.) par Dom de Malherbe,  
 O.S.B. (Éditions *Lyra Dei*, 1946.)

If there is any odium surpassing that of theologians in ferocity, it is that of musicians. Dom de Malherbe is aware of this, and foreseeing the necessity of maintaining his readers' interest, he devotes a prologue to defending his own polemical tone. Well may he! Of course he writes in the interests of truth, in loyalty to the Church and to the restorers of liturgical chant whom she has encouraged. In his devotion to Dom Pothier he does not *really mean* to open the flood-gates of his wrath upon Dom Mocquereau: as we have remarked, it is *merely in the interests of truth* that he deploys his whole force in making his attack on Dom Mocquereau's character, learning, vocation and all else, that he brings all his eloquence and classical lore together in a lump weight to crush the musical theories of Solesmes, and that he *displays such intolerance* towards dissenters from the Malherbiste theory. And it cannot be denied that Dom de Malherbe is eloquent. He is more eloquent than either Dom Jeannin or Dom David, and does not hesitate to use language which they would consider unbecoming.

Let us confine our comments to the constructive side of Dom de Malherbe's writings. There at once we encounter a difficulty. Is Dom de Malherbe constructive? He does indeed put forward his conception of primitive Gregorian rhythm, to the accompaniment of quotations from musicians new and old, a fanfare of classical examples, with quite a descant of Greek words now and again. It is understandable that a one time professor and vice-rector of the Greek College should make some use of his acquaintance with the East in a treatise on ecclesiastical chant. But we think that he has given the lie to his claims to musical and historical learning, by quietly assuming that his Russian singers possess the best tradition of Byzantine chant, and that there is, in the Greek chant of today, an absolute correspondence with the chant of the Golden Period. No doubt Dom de Malherbe has heard of the different nature of the accent in (a) ancient, and (b) modern Greek. Again, the quotations given from ancient writers seem chosen in arbitrary fashion from arbitrarily chosen writers. A perusal of the back numbers of *The Tablet* for the year 1933, where a musical controversy raged, would have helped our learned author. Then, like a certain class of modern musicians, our author accepts the vicious distinction between "Gregorian" and "Plain" Chant, an illusion which a *careful reading* of Dom Mocquereau or Dom Suñol or Dom Ferretti might have dispelled. When he explains to us the meaning of the word *episema*, we cannot think that he means to advance this as a proof that the signless manuscripts are older. Similarly with the word *ictus*, which he very kindly explains to us etymologically. If Dom de Malherbe in these two cases is being serious, then he is unhistorical. Let us hope he is being merely facetious.

Solesmes being mensuraliste where it is not being égalitarien, Dom de Malherbe proceeds to give *his* theory of Gregorian chant. Apropos of the Malherbiste discs or records which we are encouraged to purchase (!), the distinguished singing-master says something about the slowness of his chant. His rendering of the chant is slow indeed, lamentably slow, so slow that in a monastery such as ours at Prinknash, where the day-hours from Laudes to Compline are sung in full even on ferias, *if* we followed the Malherbiste theory we should have no time left for any other occupation: for this theory—again quite an arbitrary one—asserts that the duration of intervals is the measure of the intervening notes. And this is downright mensuralisme. There is also the strange



assertion that high notes are necessarily loud ones, low notes necessarily quiet. There may be some truth somewhere in the statement, but somehow it reminds us of the photograph in Mr. White's book on *The Voice Beautiful*, showing a young lady shrieking "her top note." And finally we are not quite convinced by Dom de Malherbe's accusation of mensuralisme directed against Solesmes, and for this reason, that the lengthening of notes, even if pushed to the extremes of absurdity, does not destroy free musical rhythm: it is the dividing of notes which destroys rhythm.

We do not wish to be unfair. Dom de Malherbe, so it is rumoured, can produce good melodic effects with his choir, and quite commendable polyphony. We do not wish to doubt his good intentions, his zeal for the beauty of God's house, or his loyalty to Dom Pothier. These two books very likely took time to produce. They are interesting. Anyone swaying or swerving in his faith in the Solesmes method should read them, for these books have utterly defeated the cause in which they were written. Like Dr. Kidd's study on the early Papacy, or Walsh's *Secret History of the Oxford Movement*, they are gifts thrown at opponents. Dom de Malherbe has helped the school of Solesmes.

One thing more: does Dom de Malherbe understand the rhythm of the Latin word? He will find it adequately explained in the *Paléographie Musicale*.

DOM GREGORY REES.

## BOOKS RECEIVED

- Cambridge University Press : *The Early History of the Liturgy*.  
J. H. Srawley. (2nd edition.)
- S.C.M. Press : *Dostoevsky*. L. A. Zander.
- Methuen : *An Introduction to Ancient Philosophy*. A. H. Armstrong.
- Sheed and Ward : *The Dark Knowledge of God*. Charles Journet.
- We Die Standing Up*. Dom Hubert van Zeller.
- History of the Church*. Vols. I & II, new edition, Phillip Hughes.
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